VOICE OF SINDH

Second Magazine 2020

Pakistan: The Origin and Challenges
Abdullah Hussain Haroon

Nation building initiative
Admiral Arifullah Hussaini

Karachi Police Emergency Service by Security Division
DIG Maqsood Memon

Diplomacy and its digital tools
Hunaid Lakhani

Aziz Memon Murder: A Case study of forensic investigation in Pakistan
Dr Umair Haroon

Bhodesar Temple, Nagarparka

Bhodesar, 4 miles from Nagar, features the ruins of three Jain temples. Bhodesar was the region's capital during Sodha rule. Two of the three temples were used as cattle sheds, while the third was noted in 1897 to be in disrepair with holes in the back. An ancient water tank, known as Bhodesar Talao, was also built in the nearby hills.

The oldest temple, was built in the classical style with stones without any mortar, built around the 9th century CE, by a Jain woman named Poni Daharo. It is built on a high platform and reached by a series of steps carved into the rock. It has beautifully carved huge stone columns and other structural elements. The remaining walls are unstable and partially collapsed. Parts of the building had been dismantled by the locals who used the bricks to construct their homes.
Nagarparkar Jain Temples are located in the region around Tharparkar, in Pakistan's southern Sindh province. The site consists of a collection of abandoned Jain temples, as well as a mosque heavily influenced by the architectural style of the temples.

Buildings in the region date from the 12th to the 15th centuries - a period when Jain architectural expression was at its zenith. Frescoes at the Gori Temple are the oldest Jain frescoes still in existence in the northern regions of the Indian subcontinent. The temples were inscribed on the tentative list for UNESCO World Heritage status in 2016 as the Nagarparkar Cultural Landscape.

Voice of Sindh and CPLC held joint seminar on Cyber Security

Voice of Sindh, under its Youth Mobilization Campaign (YMC) initiative organized a one-day workshop/seminar on 'Cyber Security' in collaboration with Citizens-Police Liaison Committee (CPLC-Karachi) at Jinnah Sindh Medical University Karachi (JSMU) on October 27th 2020. The workshop/seminar was aimed at spreading public awareness regarding Cyber Security issues and fifth generation and Information warfare threats faced by Pakistan.

The initiative acted as a bridge among the students and faculty members at JSMU regarding the dynamic and complex domain of cyber security in the 21st century. The event educated students regarding various threats posed by cyber security issues and will further enable them to effectively deal with such threats for their own safety as well as the preservation of national interests and narrative.

Students are more vulnerable to cyber security threats as they have substantial social media presence and have extensive interactions on various digital platforms over matters concerning their studies and academic endeavors.

Cybersecurity is one of the biggest challenges of the modern era due to the excessive usage of smartphones, electronic gadgets, and the availability of the 4G networks. People of all ages have easy access to internet connectivity and applications available on social media which can easily make a common person victim of a cyber attack.

The speakers addressed the problems and gave workable solutions on data theft and protecting one's privacy on the internet.

During the current era, it's imperative to avoid applications on social media which can pose threat to our data files or devices and can make our lives miserable but this is not possible unless we have sufficient knowledge and proper awareness to handle cyber world applications.
To protect our families, organizations and our beloved motherland from any mishap of an unforeseen event, we must take utmost care and adhere to above mentioned and other useful available guidelines so as to move forward with modern world advancements without compromising on our security.

> *Cyber Security is all about the modern-day challenges of the digital world and emerging threats related to the data security*

PATRON-IN-CHIEF

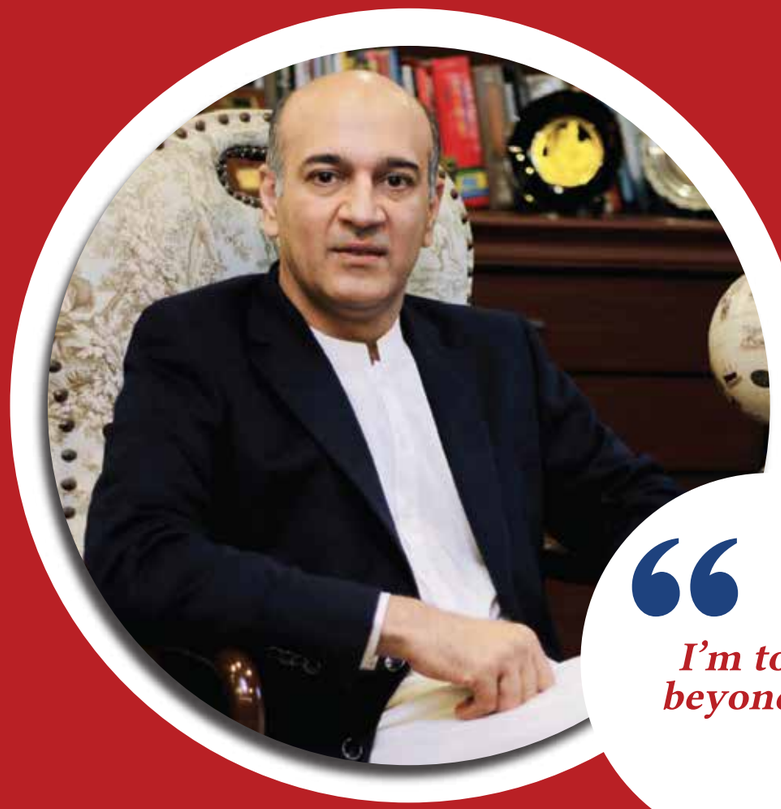
HUNAID LAKHANI

I am feeling overwhelmed on the publication of the second edition of Voice of Sindh magazine, which is formerly known as VOS. Being a Patron-in-Chief, this project is very much closer to my heart and I believe that It will soon become a trend setter in the Industry.

Of course, the reality is that this accomplishment couldn't have happened without you, the readers of Voice of Sindh. I am glad that the editorial team want to make sure that readers are happy with their decision to spend some of their time reading our magazine.

In many ways, publishing a magazine is much like the team work, and I am glad that the team voice of Sindh is efficiently accomplishing this task.

As such, I want to use this opportunity to thank each and every one for the support and well-wishes you've sent on the publication or our first magazine and I believe you will continue to provide your support and feedback to us.



"I'm touched beyond words.

EDITOR-IN-CHIEF

DR. UMAIR HAROON

I am grateful for the time you have invested in reading what our contributors write. Ask any of us and we will tell you the hours we spend in creating these articles, and the discussions we have about what topics to tackle. But without you the effort would be for naught.

We published our first issue when the world was facing the COVID-19 Pandemic and now it's our second edition, but the war against disease is still not over yet.

Therefore, I want to sincerely and officially thank you for the time you have given to us each week.

Now, go and do likewise to someone else. Gratefulness is becoming a lost art. Taking a moment to bless someone who is not expecting it because it can bring a small measure of joy in a world gone mad.

"As William Arthur Ward wrote, "Gratitude can transform common days into thanksgivings, turn routine jobs into joys, and change opportunities into blessings."

Have a good read my friends

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EDITOR'S NOTE

Welcome to the
2nd Edition of the
Magazine of Voice of Sindh

We are proud and exuberant to acclaim that we are ready with all new hopes and hues to bring out the 2nd issue, which is going to surely unfold the most vital matters of the country.The magazine is not only consisting of the right-ups of high-level dignitaries and professionals the country but it also welcomes the best young writes of the digital media industry. As the saying goes, mind like parachute works best when opened.

This magazine initiative is to set the budding minds free allowing them to roam in the realm of imagination and experience to create a world of beauty in words.Voice of Sindh Magazine is creating history, and if you live and breathe policy, politics and culture, then you know why. Scrupulously nonpartisan, intellectually honest, genuinely serious about government and ideas, Voice of Sindh has always been a publication that everyone in Pakistan could trust.

Those are the essential values that Mr Hunaid Lakhani - our Patron in Chief and Dr Umair Haroon – our Project director want to take forward into the Voice of Sindh, but we also knew that a lot about the magazine had to change and your feedback is the only tool we can create better content for you in future.
Muhammad Ali Jinnah rightly says that no nation can ever be worthy of its existence that cannot take its women along with the men. No struggle can ever succeed without women participating side by side with men. There are two powers in the world; one is the sword and the other is the pen. There are great competition and rivalry between the two. There is a third power stronger than both, that of the women. Voice of Sindh firmly believe in the saying of the founder of the nation and our magazine contains sizeable content from women authors and we are willing to increase it in future.
I take the opportunity to thank all the contributors as their contribution is the reason that makes this magazine endearing with our readers.

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EDITORIAL:
Aziz Memon Murder: A Case Study of Forensic Investigation In Pakistan

Dr. Umair Haroon

Aziz Memon 56, a Journalist from Naushahro Firoz district in the Sindh province, his body was found dumped in an irrigation canal, earlier this year. His death investigations are one of the case study of forensic investigation in Pakistan.

Memon was working for the privately-owned Sindhi TV channel KTN News and the Sindhi-language Daily Kawish newspaper. A few months ago, a video of Memon saying that he was receiving threats for his coverage of a news story emerged. In the clip, Memon is heard saying that he had received threats last year after reporting that Pakistan People's Party members had bribed locals to attend an opposition rally.

He also approached the high authorities of Sindh and the Federal Minister of Science and Technology, Fawad Ch, who later demanded the supreme court and the federal investigation agency to investigate the killing.
His body was recovered with a wire tied around the neck, showing signs of strangulation. On the day of his death, he had asked a cameraman he worked with to drop him at a place where he was to attend a ceremony. His body was found floating in the canal hours after.

Police initially took it as an accidental death or suicide casebut the bereaved family strongly believed that he was murdered, citing the threats he had been receiving from unknown people before his death. The journalist community across the province expressed solidarity with the family and demanded a fair probe into the incident. Civil society organizations also organized a series of protests in different areas of the province in support of the call for a fair probe. Giving in to the mounting pressure, the higher police authorities constituted the JIT which completed its job in several months of hectic efforts.

The nine-member JIT was headed by the additional inspector general of police of Hyderabad Range.

The team will also include senior superintendents of police of districts Naushahro Feroze and Shaheed Benazirabad as well as a representative of the Intelligence Bureau, who is not below the rank of deputy director. A representative of the Special Branch will also be a part of the JIT.

Dean of Basic Medical Sciences, Liaquat University of Medical and Health Sciences (LUMHS) Jamshoro, Dr Ikramuddin Ujjan, Chairman of Department of Forensic Sciences and Toxicology, LUMHS, Jamshoro Muhammad Akbar Qazi, Senior Research Officer of International Center for Chemical and Biological Sciences, University of Karachi, Shakeel Ahmed and police surgeon in Liaquat University Hospital Hyderabad, Dr Bansidhar will also be part of the JIT.

The JIT used all modern day forensic techniques to resolve the case including geo fencing and analyzing call details record. Initially, the JIT started Geo fencing three points including the home of Aziz Memon, place he was dropped by fellow camera man and the location from the dead body of the deceased recovered.

Geo fencing is a location-based service in which an app or other software uses GPS, RFID, Wi-Fi or cellular data to trigger a pre-programmed action when a mobile device or RFID tag enters or exits a virtual boundary set up around a geographical location, known as a geo fence.

Using Geo fencing tool, the JIT figured out 25 Call details record (CDRs). These CDRs were analyzed B Callers of Aziz Memon and 13 Suspects identified out of which one Owais Qureshi is in Jail. Riaz Tattla was identified as key suspect in the Case who had direct links with Ibrar Shah, Malik Shahid, Mustafa Tariq & other.

The JIT also expressed dissatisfaction over the autopsy report of the deceased and ordered for a second post-mortem examination of the body that reveals a "foreign object" was found in the deceased's nail. Accordingly, blood samples of more than 90 suspects were obtained and sent to labs for DNA analysis.

The DNA report received showed that the foreign body matched with the blood sample of Nazeer Sehto. He along with Ameer Sehto and Farhan Sehto was arrested and produced in court where he confessed to his crime. The JIT chief quoted him in a press conference as saying that he and the two other suspects had killed Aziz Memon over an enmity.

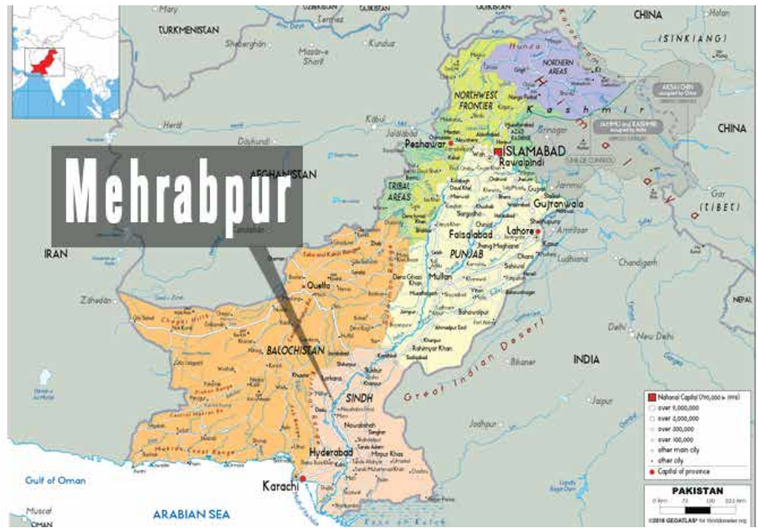
Initial interrogation with various suspects helped the team to establish that it was Mushtaq Sehto who was the mastermind of the murder, which was committed under a well-planned conspiracy. It is also said that proper recce was done for two weeks and then the plan was executed.

On May 30, 2020, the Karachi Police chief and head of Joint Investigation Team (JIT) Additional Inspector General Ghulam Nabi Memon formally announced the arrest of suspects in the murder case of journalist Aziz Memon during a press conference at Shaheed Benzairabad. Later police filed the challan and the court process begun.

The Journalist murder case was a case study for the law enforcement agencies that how the forensic research can change the direction of investigation. It was a blind folded murder, but the investigation officers succeeded to arrest all culprits with the help of latest technology.

About the Author – Dr. Umair Haroon

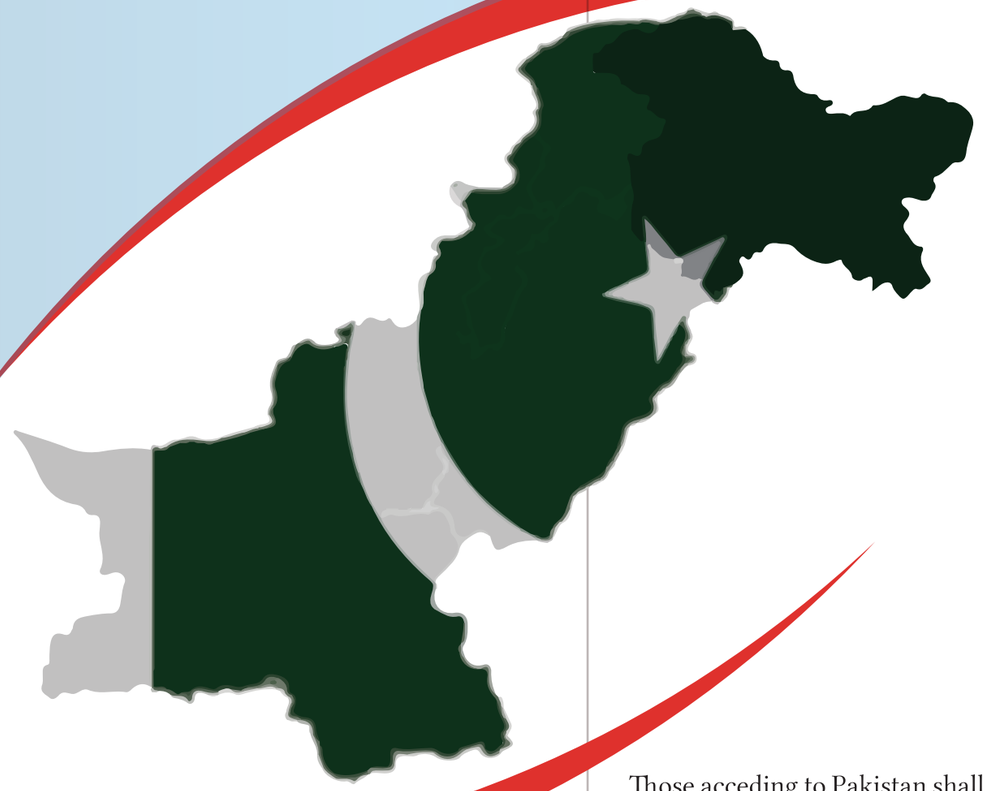
"Author is a forensic Scientist and also the Editor in Chief and project director of the Voice of Sindh"



PAKISTAN NATION WITH A VISION

Nation Building Initiative

Syed Arifullah Hussaini



Preamble

Verily sovereignty over the entire universe belongs to Allah almighty alone and his decree is to be exercised by the people of Pakistan within the limits prescribed by him as a sacred trust; Whereas it is the will of the people of Pakistan that determines the establishment of order.

The state shall exercise its powers and authority through the chosen representatives of the people; wherein the principles of democracy, freedom, equality, tolerance and social justice, as enunciated by Islam, shall be fully observed by those elected by the people to look after the affairs of the state and ensure its safety and sanctity remains intact.

Muslims are ordered to adhere to the golden principles of Islam and live their lives in individual and collective capacity in line with the teachings and requirements of Islam as directed by the Holy Quran and Sunnah; Wherein adequate provision must be made for the minorities to freely profess and undertake their religious practices, rituals and cultural practices.

Wherein territories that have opted for accession with Pakistan may hereafter be included in Pakistan in an official capacity, the units will be autonomous with boundaries and limitations on their powers that the state abides by and prescribes.

Therefore, we, the people of Pakistan, cognizant of our responsibilities before Almighty Allah and men; aware of the sacrifices made by the people to make the dream of Pakistan a reality.

Faithful to the declaration made by the founder of Pakistan, Quaid i Azam Muhammad Ali Jinnah, Pakistan would be a democratic state based on Islamic principles of social justice, equality, fraternity and faith inspired by the resolve to protect our national and political unity and solidarity by creating an egalitarian society through a new order.
Pakistan through its representatives in the national assembly, adopt, enact and give to themselves, this constitution.

Those acceding to Pakistan shall be guaranteed fundamental rights like equality before law, equal status, opportunity, socio-economics and political justice. Freedom of thought, expression, belief, faith, worship and association, subject to law and public morality.

Adequate provision shall be made to safeguard legitimate interests of minorities and impoverished classes, while the independence of the judiciary shall remain fully secured.

Integrity of Pakistan's territories, their Independence along with all their rights mentioned in the constitution that may include sovereign rights on land, sea and air, shall be safeguarded by the federation so that the people of Pakistan may prosper and attain their rightful and honorary place among the nations of the world while making positive contributions towards international peace, progress and prosperity.

PAKISTAN – NATION WITH A VISION

The people of Pakistan are disillusioned with the current state of affairs in the country. However, they have the fundamental quality of hope that they derive from faith and have shown great resilience over the past seven decades. It is their faith that keeps them going, faith that Quaid i Azam Mohammad Ali Jinnah distilled, identified and given to us as the core attribute of this great nation.

Nevertheless, faith alone cannot improve the state of affairs unless supplemented by attributes of unity and discipline as instructed by Quaid. It is the need of the time that in the light of these guiding principles, the people make a firm resolve to come out of the current quagmire and state of constant despair.

A logical way forward would be to unite the people by promoting the vision that is given in the constitution thus bringing them together as a collective front and then organizing this well prepared nation armed with the required knowledge to pursue the greater vision envisaged by the founders of Pakistan for this land and its inhabitants.

The aforementioned process would require a bevy great leaders rather than reliance on charismatic individuals. Through the proposed process the required leadership will emerge providing further sustenance to democracy.

We call this a 'closed loop phenomena'

i.e. where the collective leadership inspired by the ideals and the vision of a certain individual which in this case happens to be Allama Muhammad Iqbal would unite the people and guide them in the direction of a true Islamic Republic which would be a welfare state like the state of Medina established by the last prophet of Islam, Muhammad (SAWW).

Creation of a leadership which is sincere, honest, capable, visionary, diligent and confident will indeed be an arduous task that could be made possible only by a dedicated group willing to work tirelessly to achieve this goal.

First step in achieving this ambitious goal will be to bring the people of Pakistan on the same page. That means building a general consensus with regard to the national aspirations and ideology as envisaged by Quaid i Azam Mohammad Ali Jinnah and Allama Muhamad Iqbal to rise as a strong, sovereign, peaceful and prosperous state, which is free from hegemony, corruption, monopoly and nepotism.

We are fortunate that our nation had unanimously agreed to a set of objectives called the "Objectives Resolution" that was presented by the first Prime Minister of Pakistan, Nawabzada Liaquat Ali Khan based on which the constitution has been adopted, enacted and accepted by the people of Pakistan.

Providentially, the enthralling and highly inspiring national anthem of Pakistan is also reflective of the spirit of the objectives resolution. It is feasible to forge nationalistic character by making the people understand the meaning of the Qaumi Taraana and relate it with the objectives resolution.

Following is an endeavour by the Nation Building Initiative (NBI) in this regard:

Pak Sar Zameen Shadbad
Kishwar e haseen Shadbad
Tu nishan e azam e aali shan
Arz e Pakistan
Markaz e yaqeen Shadbad

Blessed be the sacred Land
Happy be the bounteous realm
Thou symbol of exalted resolve
O' Land of Pakistan!
Blessed be thou centre of faith

The key concept in the above verse is Azm e Aali Shan i.e. the exalted resolve; which is given in the constitution. It is imperative that the people of Pakistan are enabled to develop and grasp full understanding of these ideological pillars of Pakistan so that the nation can come together under the umbrella of Islam and overcome the grave challenges that the country faces at the moment.

One may ask what Is 'national resolve', we'll try to answer that question;

Verily sovereignty over the entire universe belongs to Allah almighty alone and his decree is to be exercised by the people of Pakistan within the limits prescribed by him as a sacred trust; Whereas it is the will of the people of Pakistan that determines the establishment of order.

Elaboration:
The above statement is a declaration of Tauheed, Risalat and Aakhirah. These are the fundamentals of Iman as told to us by Allah almighty and his prophet (SAWW) making Pakistan a bona- fide Islamic Republic / State.

And whereas it is the will of the people of Pakistan to establish an order:-

Elaboration:
A resolve to establish an "Order of Goodness" is noble indeed as it provides a conducive environment for an Islamic lifestyle and socioeconomic system to flourish. In Islam, order and equality is established by ensuring fairness and quick dispensation of justice. Accordingly, it is the responsibility and interest of every person to promote the word of God and see that it is disseminated and applied in the society in letter and spirit.

The State shall exercise its powers and authority through the chosen representatives of the people;

Elaboration:
The very purpose of democracy is establishment of impartial institutions and prioritizing "rule of law" rather than the exhaustive exercise to hold nation-wide elections. The chosen / elected representatives are given mandate and responsibility to uphold public interest without any bias / prejudice.

A democratic state can only function properly when governed by a truly democratic political party which is impartial and upholds rule of law. Unfortunately, our political parties do exactly the opposite to win elections by promoting biases among people and exploiting rifts, religion and social divisions. To resolve this, people need to demand democracy that provides rule of law; or else the elections will only produce ruthless tyrants that rule with an iron fist and mint money with their self-serving attitudes.

Another important aspect that people need to understand is that democracy is much more compatible with Islam than tribal or monarchic political systems. Islamic political system should uphold justice (i.e. rule of law) and provide benevolent leadership based on Islamic principles and values.

Wherein the principles of democracy, freedom, equality, tolerance and social justice, as enunciated by Islam should be observed?

Since the people of Pakistan are predominantly Muslim, their identity, norms and values are Islamic, therefore it is imperative that the laws, rules and standards adopted by the state should cater to the masses.

Muslims are ordered to adhere to the golden principles of Islam and live their lives in individual and collective capacity in line with the teachings and requirements of Islam as directed by the Holy Quran and Sunnah

Elaboration:
This clause is generally referred to as the "Ideology of Pakistan"; and it mandates the Government to provide an enabling environment to Muslims, so that they can live according to the dictates of Quran and emulate Sunnah (i.e. the words and deeds) of Prophet Muhammad (SAWW). The constitution emphasizes on facilitation rather than coercion.

Wherein adequate provision must be made for the minorities to freely profess and undertake their religious practices, rituals and cultural practices.

Elaboration:
While the Muslims of Pakistan are facilitated to practice Islam, the Non-Muslims have the same freedom promised to them in the constitution of Pakistan so that they could live in accordance with their respective faiths. Islam also grants these fundamental rights to all the people as practice by Muhammad (SAWW).

Wherein territories that have opted for accession with Pakistan may hereafter be included in Pakistan in an official capacity, the units will be autonomous with boundaries and limitations on their powers that the state abides by and prescribes.

Elaboration:
Pakistan is a federation and all federating units exercise autonomy i.e. self-governance and independence within the parameters of the constitution. This allows and provides incentive to new units, such as Azad Kashmir, Gilgit-Baltistan etc. to join the federation of Pakistan.

Those acceding to Pakistan shall be guaranteed fundamental rights like equalitybefore law, equal status, opportunity, socio-economics and political justice. Freedom of thought, expression, belief, faith, worship and association, subject to law and public morality.

Elaboration:
The Constitution of Pakistan guarantees the fundamental human rights to all the citizens, residents and visitors. However, it asks of them to respect the rights of other people in accordance to public morality and human decency.

Adequate provision shall be made to safeguard legitimate interests of minorities and impoverished classes, while the independence of the judiciary shall remain fully secured.

Elaboration:
The Constitution of Pakistan in addition to the protection of human rights, mandates protection and safety of the interest of minorities; as well as the underprivileged and deprived.

Wherein the integrity of the territories of the Federation, its independence and all its rights, including its sovereign rights on land, sea and air, shall be safeguarded;

Elaboration:
The Constitution of Pakistan mandates for establishment of Armed Forces for protection of sovereignty and territorial integrity.

Pak Sar zameen ka nizam Quwwat e ukhuwwat e awam Qaum , mulk, saltanat Payindah tabindah bad Shad bad manzil e murad	The order of this sacred land Mighty and brotherhood of the people May the nation, country and state Shine in everlasting glory Blessed be the goal of our ambition

The key concept in the above verse is "manzil e murad" which should be acceptable to all the citizens of Pakistan. Al Hamd o Lillah the people of Pakistan are united on this subject and have chosen the following as their national goal; reflected accordingly in the Constitution:

So that the people of Pakistan may prosper and attain their rightful and honoured place amongst the nations of the world and make their full contribution towards international peace and progress and prosperity of humanity:

Prosperity for people means social equality through equal access to opportunities, national / natural resources and fair distribution of wealth; so that each individual effectively contributes to the progress of the nation.

It would be prudent to note that our "National Goal" is not limited; it is universal and thus focuses on global peace, progress and prosperity of humanity. To quote and example a Pakistani individual, the late Abdul Sattar Edhi is widely considered to be one of the biggest and most prolific philanthropists in the world as he traversed the globe and helped the needy regardless of caste, color and creed.

Parcham e sitara o hilal Rahbar e tarqqi o kamal Tarjuman e mazi, shan e hal Jan e istiqbal Saya e khuda e zuljalal	The Flag of crescent and star Bastion of progress and excellence Representative of our past, glory of the present Inspiration for the future under the protection of Almighty Allah

Elaboration:
Pakistan by virtue of the 'exalted resolve' (azam e aali shan) and the 'chosen destiny' (manzil e murad) of its people is a blessed nation. This is also reflected by the flag of crescent and star which represents our past and present glories and is an inspiration for the future. The key concepts in these verses are 'progress' and 'excellence'. These two attributes should identify Pakistani character and should be inculcated in the people so that we may be identified by these qualities.

The world today is developing at an unprecedented pace due to exponential advancement in technology. To keep up with this advancement, people of Pakistan will have to work diligently, systematically and with synergy among themselves to achieve "manzil e murad" i.e. our cherished national goal. In order to do this our systems and the institutions need to be geared up for the development of required attitude, knowledge and skills. For this transformation Pakistan requires sincere, honest, visionary, dedicated and progressive leadership that may shape up through the closed loop process discussed earlier. Consequentially, the nation has pledged the following to achieve their cherished goal and aspirations:

Now, therefore, we, the people of Pakistan, cognizant of our responsibility before Almighty Allah and men, cognizant of the sacrifices made by the people to provide sustenance to the cause of Pakistan; Faithful to the declaration made by the founder of Pakistan, Quaid-i-Azam Mohammad Ali Jinnah, that Pakistan would be a democratic state based on Islamic principles of social justice, Inspired by the resolve to protect our national and political unity and solidarity by creating an egalitarian society through a new order;

Elaboration:
The people of Pakistan have pledged the following so that they may work harder with utmost sincerity to ensure the following for their wellbeing:

- Create an egalitarian society based on Islamic principles of social justice.
- Practice democracy in letter and spirit; fundamentally within the political parties.
- Fight oppression and tyranny - Develop human capital.

Jinnah's Pakistan is supposed to be a democracy which can dispense social justice based on Islamic principles.

And the ominous threat being confronted by Pakistan of hybrid warfare can only be eradicated by creation of an egalitarian society. Thus the antidote to our problems is implementation of our constitution.

To conclude, it is reiterated that every Pakistani should endeavor to transform oneself and the society by focusing on the vision of Pakistan most appropriately described by Quaid i Azam Mohammad Ali Jinnah and accordingly given in the constitution. In order to achieve this vision a society has been founded, namely Nation Building Initiative (NBI), to educate the masses on egalitarian values and "rule of law" in the society.

"Build an educated, discipline, healthy and prosperous Pakistan by actively promoting implementation of the Constitution of Pakistan in true letter and spirit by the three pillars of the state (i.e. Executive, Legislature and Judiciary), media and the People".

"An egalitarian society based on the Islamic principles of social justice; so that the people of Pakistan prosper and attain their rightful and honored place amongst the nations of world"

In order to achieve the above mentioned goal in this era of turbulence, caused by unprecedented activity in geopolitics and accelerated pace of technological advancement which is providing our resilient and brave nation a host of challenging opportunities; NBL will focus on the following scheme for nation building:

a. Development of human source that has positive attitude, vision, knowledge and skills
b. Development of institutions, technologies, industries and entrepreneurships, particularly in the SME Sector.

Vice Admiral (r) Arifullah Hussaini
Author is a retired admiral and a three star General from Pakistan Navy, He recieved Hilal-e-Imtiaz and Tamgha-e-Basalat for his services.

INTRODUCTION TO DIGITAL DIPLOMACY

Hunaid Lakhani

Diplomacy is a tool of state craft and it is as old as the history of the formation of states in this world. It has been of immense importance in all ages and has yielded astonishing results on many historic occasions.

In today's modern world where everything has been digitized, diplomacy is also being carried out in a digital manner, and many declared and undeclared methods are used for this purpose.

Recently, on the orders of Prime Minister Imran Khan, a series of Turkish drama series Ertugrul Ghazi was aired on Pakistan Television which is still going on. Do you know how many diplomatic goals Turkey has achieved with just this one drama? How this drama created feelings of respect for Turkey in the hearts of people in many countries of the world.

The history of digital diplomacy seems to be limited to the last two decades, but experts believe, it began in 1850 when the British Prime Minister and Foreign Secretary Lord Palmerston received the first diplomatic telegraph.
It was a moment of innovation ... This was the beginning of digitization.

Since then, radio, film, and TV have been used as a medium diplomacy for at least a century. Artists of any country have been called ambassadors of that country. Why! Because they used to propagate their ideas through their medium and still do today.
In the 1990's, the Internet accelerated communication and emails and websites began to be used for diplomatic purposes.

With the onset of the 21st century, the world of digital diplomacy started moving towards the tip of the mountain and then the establishment of social media sites seems to have adding wings to this process.

Difference between Diplomacy and Digital Diplomacy

Traditional Diplomacy

Diplomacy is the "engine room" of international relations. It is an established method by which states articulate foreign policy objectives and coordinate their efforts to influence the decisions and practices of foreign governments and peoples through the reduction of war and violence, dialogue, negotiation and other such measures.
In other words, these are centuries-old means by which states seek to obtain their special or broader interests, including bridging the gap between two countries.

It is the primary means by which foreign policy goals, strategies and broad measures are implemented. It strives for peace and aims to ensure its co-operation or neutrality for foreign states and peoples.

Digital Diplomacy

Let's move on to digital diplomacy, Although, it's a modern term and it is only 20 years old. All the scholars here know that 20 years is nothing to do research on any subject. But then again, being a fastest medium in itself, research on it is continuing at the same pace.

Digital diplomacy refers primarily to the active and timely use of a country's social media platform in order to achieve its foreign policy goals and to quickly manage its image and prestige.

There are basically two layers of digital diplomacy: The State Department and embassies around the world. By working on these two layers, any country can create a mindset for the people of a particular country according to its foreign policy, while considering the history, culture, values and traditions of any nation.

I would like to add one thing here that diplomacy is no longer the responsibility of any country's foreign ministry or embassies but also the heads of state, important political and national figures and the people of this country. All of them are now part of this mission.

This is the modern world works and fifth and sixth generation warfare is being handled.

Now look at some examples; at the rising days of Covid-19, the pandemic started brutally influencing India, then the Pakistan's Prime Minister Imran Khan sent a Twitter message offering help to India against the disease.
India tried to respond harshly by comparing it to their fund allocated for COVID-19. However, in terms of population, there is no competition between the relief funds of the two countries.

This is a great example of digital diplomacy how a specific message was conveyed to the people of India directly through a single Twitter message, and then the bewildered reaction of the Indian government was witnessed by the Indian people themselves.

We also saw the brilliant demonstration of digital diplomacy by Pakistan on February 27, 2019, Pakistan shot down the invading Indian plane and took the pilot into its custody.

India tried its best to somehow label the incident as an aggression by Pakistan but the official Twitter accounts of the Pakistani government, foreign ministry and forces responded in a coordinated and timely manner and conveyed the facts in a timely manner through social media. India, despite its full lobbying, failed to blame Pakistan for the incident.

Digital as a driving-change in diplomacy

Evolution of the Internet and digital world has brought changes in the environment in which diplomacy is conducted, as well as it is also changing the preconceived notions of geopolitics, geopolitics, sovereignty, and interdependence.

A high-level panel set up by the UN Secretary-General has also expressed the possibility of global digital cooperation in the near future, in order to realize the potential of digital technology to advance dialogue among global stakeholders. At the same time, platforms are being created to work together better.
Some recommendations have also been made in this regard;

-Creating a Comprehensive Digital Economy and Society
-Develop human and institutional capacity.
-Protection of human rights and human rights activists.
-Promoting digital trust, security and stability.
-promoting global digital collaboration.

Tools for Digital Diplomacy

Facebook, Twitter, Instagram, Google Plus, YouTube and dozens of other social media platforms and the official Twitter handles of the governments are a direct source of digital diplomacy.

But this is declared form of diplomacy. Unannounced digital diplomacy is also carried out using the same medium for which films, songs, dramas are created.

At the same time, digital diplomacy is carried out using vines, vlogs and social media influencers. In undeclared diplomacy, the people of any country directly propagate the ideology of their country and strengthen their country in this modern warfare.

War and Diplomacy

As it was said at the beginning of the article, history of diplomacy is as old as the history of conflicts between the states.
In today's world, war is divided into two parts. Hard power and soft power.
Let's see what this soft and hard power is all about;

Hard Power

Hard power officially means solid power resources such as military equipment, armed forces, economic resources and economic sanctions. This is the ancient traditional method of war. Although the importance of hard power in the world has not yet disappeared and where there are differences between countries, hard power is decisive.

Soft Power

The term "soft power" was coined during World War II and is now a formal method of warfare by which a regular ideological front is heated against the rival country, its government and its forces. Attempts are made to lead the country towards civil war by inciting its own people against the government and the military forces. We have seen examples of this in many countries in the past. In Pakistan too, India and its international allies have been engaged in similar efforts for a long time, but they have always been defeated on every front.

Soft power emphasizes on propaganda and it creates an atmosphere against any country through fake news and information.

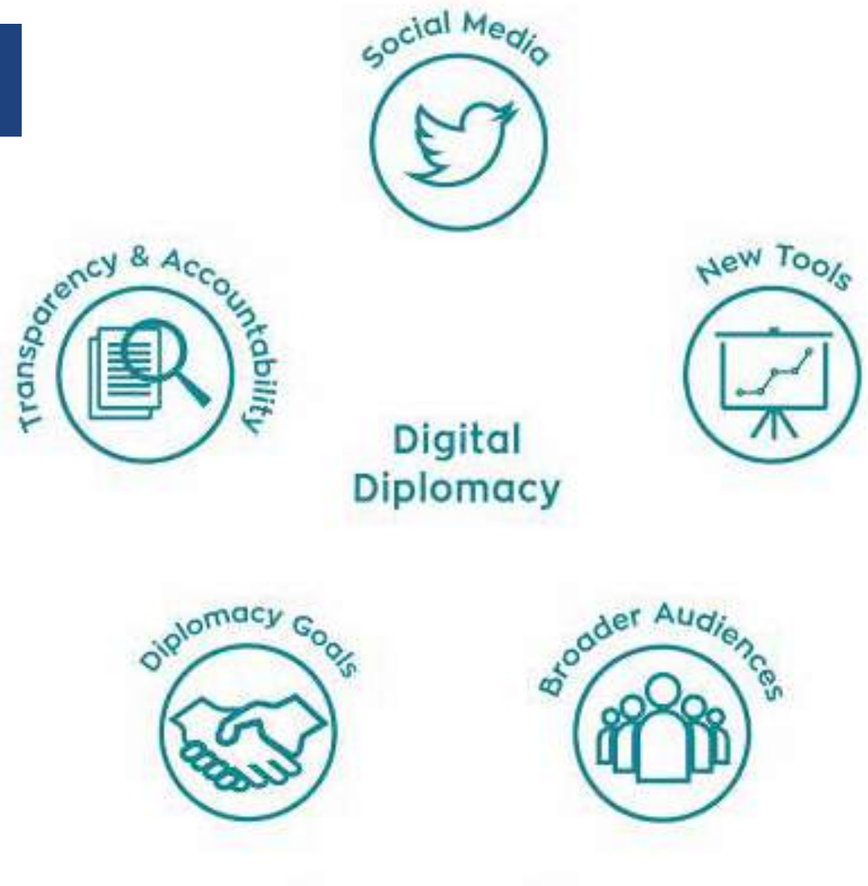
Digital Diplomacy and Fake News

After the digitalization around the world, the epidemic of fake news has also spread and these fake news networks are so powerful that they have the power to change public opinion in any country.
Whether it's President Trump's election campaign or the linguistic and religious riots in any country, fake news comes out behind most of them. In this era, the government, the Foreign Ministry and other official Twitter handles have a full responsibility to deal with the fake news spread against their country. They must immediately deny it from their social media accounts in the same way as fake news is spread.
In today's world, a formal press release is not enough to disprove a denial, but it is as important to communicate a denial as it is to spread false news.

Elections and Digital diplomacy

As we see the role of digital media and diplomacy grow in modern world elections, this tool has become so powerful that it has the power to influence the entire election outcome, even if it is President Trump's Election or Indian Prime Minister Narendra Modi's. Throughout this process, political parties collect data from modern sources and run AI algorithms on it, dividing potential voters into groups according to the results.

These levels are based on past conversations and individual statistics, but they are also based on voter predictions. For example, algorithms can predict your mental direction based on your name and location, and understand the characteristics of the voter based on that prediction.
The next step is to create a traditional mindset through digital media on how to influence them according to the needs of the voters and by constantly brainstorming them to finally get them to the polling booth and seal their political symbols.



About the Author - Hunaid Lakhani

"Author is a politician, philanthropist and Patron in Chief, Voice of Sindh "

PAKISTAN: THE ORIGIN AND CHALLENGES

Abdullah Hussain Haroon

Pakistan's history is often misinterpreted muddled by sentiments, biases or personal agendas however, Pakistan movement and Muhammad Ali Jinnah's stance can be effectively verified and ratified via scientific and logic based deductions and approach and thorough examination of documented history.

Initially, Muhammad Ali Jinnah supported various alternatives including Cripps Mission, Simon Commission, he was a major proponent of Hindu-Muslim unity but it was only later in 1940 that he acceded to the idea of a separate Muslim state via Pakistan Resolution on March 23rd.

However, there was another faction led by Haji Abdullah Haroon which included various other leaders such as Allama Iqbal from Lahore, Sir Syed Ameer Ali form Mumbai, Raja Sahib Mehmoodabad from Awadh, A. K. Fazlul Huq from Bengal and Nawab Ismail Khan from Meerut.

The group, in conjunction with the All India Muslim League strived for the establishment of a separate Muslim homeland which was later named Pakistan. In 1938, Haji Abdullah Haroon organized a conference of the All India Muslim League at Khaliq Dina Hall.

Although the 'Two Nation Theory' was presented by Sir Syed Ahmed Khan in the 19th century, the contribution and the significant role of Maulana Mohammad Ali Jauhar and Maulana Shaukat Ali in the creation of Pakistan is often disregarded and overlooked, whereas in fact these personalities had made notable practical contributions to the cause rather than mere lip service.

In 1906, Nawab Salimullah Khan organized 'Muslim Educational Conference' in Dhaka to address the illiteracy issue amongst Muslims to encourage Muslims of India to educate themselves in order to be at par with their Hindu counterparts.

Khilafat Movement led by Jauhar Brothers of which Abdullah Haroon was the treasurer, played an essential role in ousting the British from India and its eventual partition after which Pakistan came into being.

The British Empire known as 'the empire on which the sun never sets' was in fact overwhelmed by the intensity and reach of Khilafat Movement to the extent that Lord Curzon – then British Foreign Secretary of State, noted that if Khilafat Movement is not countered, for if they succeed in preserving Sultan Hamid's rule as Caliph, the Muslims will once again have the incentives to unite under one umbrella.

"It is not the policy of the British government to allow one person to unite Islam," - Lord Curzon.

The British forbade Egypt's Al-Azhar Mosque's Imam from organizing Khilafat Conference for three years consecutively, eventually the Saud's were allowed to host the conference in the fourth year.

During the conference, Ibn Saud citing his position as the leader of the Arabs, nominated himself as the candidate for Caliph. Maulana Mohammad Ali Jauhar opposed his candidacy and refused to accept his candidature.

He contended that Ibn Saud is ineligible for the designation as he needs to be 'Khadim ul-Haramain Sharifain' (Guardian of the Kaaba and the grand mosque of Madina) in order to be elected as a Caliph for Muslims and the issue was concluded once and for all. Such was the stature of Maulana Mohammad Ali Jauhar and the people who proved themselves on a global stage.

In 1885, Allan Octavian Hume – a British civil servant, highlighted the need to unite more than 500 Hindu factions and convened the first meeting of Indian National Congress (INC) in Mumbai with the approval of British government.

The Hindus overwhelmingly supported and backed INC for they were confident to be a major stakeholder and the primary candidate to overtake the reigns of India after the British were ousted.

The British had captured sub-continent from Muslims and hence it was necessary to establish a credible deterrent to counter chances of a Muslim uprising and revolt in the future. Their conquest began from Karnataka, followed by neutralizing Tipu Sultan of Mysore, followed by conquest of Bengal, Awadh, Sindh and eventually the whole of India was conquered by the British.

Muslim leaders stayed in limbo for a significant period of time and couldn't take any decisive decision over the rapidly changing political situation of the sub-continent until 1907.
Hindu leaders including Vallabhbhai Patel, Jawaharlal Nehru proposed 'Muslim Personal Law' to coax Muslims into supporting the Congress.

"There can be one constitution for India not two. We cannot give you this," said Nehru when Muslims asked for autonomy.

A statement he later deferred from by reaching an agreement with Sheikh Abdullah and granting special status to Jammu and Kashmir.

Meanwhile, another faction of Muslim League kept struggling for Independence from an eventual Hindu, India.

The idea was initially opposed by M.A Jinnah who at that time argued that 'there is no economic plan for a new country'. An 'Economics Committee' was formed under Abdullah Haroon which submitted its report in 1939 session of Madras Committee which later resulted in 1940's Pakistan Resolution after careful deliberation on the matter by the leaders of the Muslim League.

Pakistan Movement is essentially a tale of massive hurdles and gargantuan adversities till what was once a dream was materialized into reality on August 14, 1947. The road to independence was marked with insurmountable socio-political and economic challenges.

On the issue of separation of Sindh from Bombay, Sir Abdullah Haroon met with Hugh Dow to mull over the prospects of establishment of Sindh as an autonomous state. During their meeting, latter opposed the proposal highlighting dire economic and financial circumstances being faced by Sindh at the time.

Mir Bandeh Ali Khan Talpur was the largest land owner in Sindh who owned 175,000 acres of land producing a total of 100,000 tonnes of wheat per annum. Sir Abdullah Haroon suggested construction of a barrage in Sukkur aimed at significantly improving the irrigation system and agricultural production in the province.

Committed to the cause, Sir Abdullah Haroon travelled to Wallingford, England and bore the cost of designing the Sukkur Barrage, a feat expected to be completed in 8-10 years but accomplished within just three months. Astonished with the feat, Sir Hugh Dow still expressed his doubts on Sindh's autonomy and demanded a financial guarantee worth Rs 30 million.

A meeting was then convened in Karachi's Clifton neighborhood which was attended by various prominent land owners, businessmen and the socio-political elite. However, the meeting proved inofficious as the attendees found the idea impractical and saw no gain in providing such a guarantee, refusing the proposal altogether.

Undeterred by the setback, Sir Abdullah Haroon deeming it as a 'necessary risk', took responsibility as the sole guarantor for the entire project despite the fact that he didn't own any land whatsoever.

Jinnah, who initially hesitated towards the idea of a separate Muslim state, eventually agreed to the idea of Pakistan after Nehru and Vallbhbhai failed to address his reservations and demands regarding special provisions for Muslims in the future Indian constitution and communal violence against minorities kept increasing in the region.

To fully understand the significance of the ideal of a separate Muslim state it's imperative to examine the report drafted on the directions of Indian Prime Minister Manmohan Singh by Rajinder Sachar - former Chief Justice of the Delhi High Court.

The report was tabled in the Indian parliament in 2010 and highlighted the social, political and economic circumstances and adversities faced by the country's Muslim minority population.

"Between 1991 and 2001, there is a clear decline in the growth rate of Muslims in India. Projections for the future population in growth in India show that by the end of the 21st century India's total population stabilized in which Muslim population would be less than 20 per cent of the total.

Dropout rate amongst Muslims is the highest at the primary, middle and higher-secondary in India and compared to all the other minorities in India, Muslims above the age of seventeen years only 26 per cent have completed Matric. In the premier colleges of the country, out of 25 undergraduates only one is a Muslim throughout India. Out of 50 postgraduate students, only two per cent are Muslims.

The unemployment rate amongst Muslim graduates is the highest among minorities in India. There is a very low participation of Muslim women, while 44 percent of women in India engage in economic activity Muslim women are as low as 18 per cent in urban areas. The percentage of Muslim workers undertaking work within their own homes is 70 per cent for all workers as compared to 50 per cent of other minorities in India."

The unemployment rate amongst Muslim graduates is the highest among minorities in India. There is a very low participation of Muslim women, while 44 percent of women in India engage in economic activity Muslim women are as low as 18 per cent in urban areas. The percentage of Muslim workers undertaking work within their own homes is 70 per cent for all workers as compared to 50 per cent of other minorities in India."

"Out of more than 1,000 Muslim majority villages in West-Bengal, Bihar and UP there are no educational institutions in Muslim areas.

The problem of Muslims is compounded by the fact that their population is concentrated in states that are generally lacking in infrastructural facility.

Since much higher percentage of Muslim workers is self-employed, need of access to credit to them is very grave. Reserve Bank of India's efforts to extend banking and credit facilities under the Prime Minister's 15-point programme has not benefitted Muslims, in fact they have been marginalized. The performance of Small Industries Development Bank of India, and National Bank for Agricultural and Rural Development, their performance for these people is worse than that of commercial banks.

Out of a total amount of INR 265.93 billion distributed by Small Industries Development Bank of India, the Muslims received a paltry INR 1.24 billion. The gross underrepresentation of Muslims in jobs and development sector is a sad comment on the partisan nature of governance in India. The presence of Muslims was found to be only three per cent in the Indian Administrative Services (IAS). Muslims have a representation of only 4.5 per cent in Indian Railways, but 99 percent of them are sweepers.

Share of Muslims in security agencies around India is four per cent. In no state in India does the representation of Muslims in government department match their population share.

While Muslims constitute 31 per cent of the poor, in Kerala their share is less than five per cent in government.

The report further highlighted lack of access to infrastructure for Muslims. As explained by a famous American woman who was asked;

'How do you find Muslim settlements in India?"
"Where the asphalt road runs out and pathways made from debris start, you know you're going to a Muslim village"

The report further highlighted the meagre, inefficient role with glimpses of negativity played by Maulana Azad Foundation with Maulana Abul Kalam Azad as its patron, one of Jinnah's harshest critics, opponent and Congress leader.

In addition to it, the report also mentions that Muslim communities internally differentiated like Hindus and that they were socially stratified into three groups, the Ashraf, the Ajlaf and the Arzal, something inspired from the Hindu caste system.

The Ashraf are those without social disabilities, the Ajlaf and the Arzal are taken to be the lowest cast equivalent of Shudras amongst the Hindus.

"This is the state of Muslims in every field one can think of in the India of today, and it's not just that, one must also consider laws made by Bharatiya Janata Party (BJP) and the Babri Masjid issue, its demolition and the establishment of Ram Mandir in its place," said Abdullah Hussain Haroon.

"This right-wing Hindu extremism against religious minorities is not limited to Muslims, for as a matter of fact 90 per cent of major temples in India have been taken over in the same fashion from the Buddhists."

"Having read to you the Sachar report, the fact remains is that in India the Muslims have had a very 'bad deal' as the report depicts."

"One thing that can be ascertained from all this conundrum is that Quaid e Azam was right to demand independence from Hindu, India."

Author is a Pakistani politician, and businessman who served as Foreign Minister of Pakistan. He previously served as the Speaker of Sindh Assembly and Pakistan Ambassador to the United Nations.

Karachi Police Emergency Service by Security Division:

Karachi is among the world's largest cities. Karachi is the central nerve of Pakistan with estimated population 22 million. The population of the city is divided in different socio-economic classes. The crime ratio of the city remains a very serious threat to the citizens. Different strategies were formulated to make the city crime free. As a major part of the strategy, Madagar 15 Call Centre was established to respond to the caller to redress caller's grievances. Under new initiatives of revamping by the Karachi Police Chief, several steps have been taken to improve the performance of Madadgar-15. The Human Resources have been Increased to 2500 from 328, The Human Resources have been Increased to 2500 from 328, Police Mobiles to 176 from 106 and night

- DIG Maqsood Memon

patrolling have been ensured, previously an average response time to a complaint was 30 to 40 minutes, which has been reduced to 07 - 10 minutes, the dispatch system for each district have been implemented, IT experts have been included in the team to improve working. Establishment of seven deployment centers in each district of Karachi is in progress for smooth deployments of emergency response units, SMS service is also activated for the callers. These initiatives have made emergency response system more effective and public friendly. As a result, Karachi has been raked at 103 from 6th dangerous city in the world in 2014 as per global crime index.

Karachi is five times bigger then the city of New York, which is the most populous city in the United States with an estimated population of 8.23 million distributed over a land area of approximately 486 square miles. Despite the fact that New York is 5 times smaller in terms of area than Karachi. The 911 Call Centre of New York is manned by more than thousand agents to attend distress calls on a daily basis as compared to 120 agents for Karachi Police. The services of 911 were enhanced and presently E-911 system is used to automatically provide the caller's location to 911 dispatchers, where they have access to location of their ground resources through GIS (geographic information system) mapping giving them more information advantage and strength when they respond to any emergency call.

We have another example of Mumbai Police, it has a force strength of about 40,000 personnel, and is responsible for ensuring law and order for the city of Mumbai that spread over 603 sq. kms. with a population of 14 million. It has devised a system for the Automation of the Police Control Room operations as well as for the provision of an effective Emergency Response System by modernization of the existing business processes using GIS/ GPS technology. The project was the first of its kind, where a Computer Aided Dispatch System was implemented in the field of public safety.

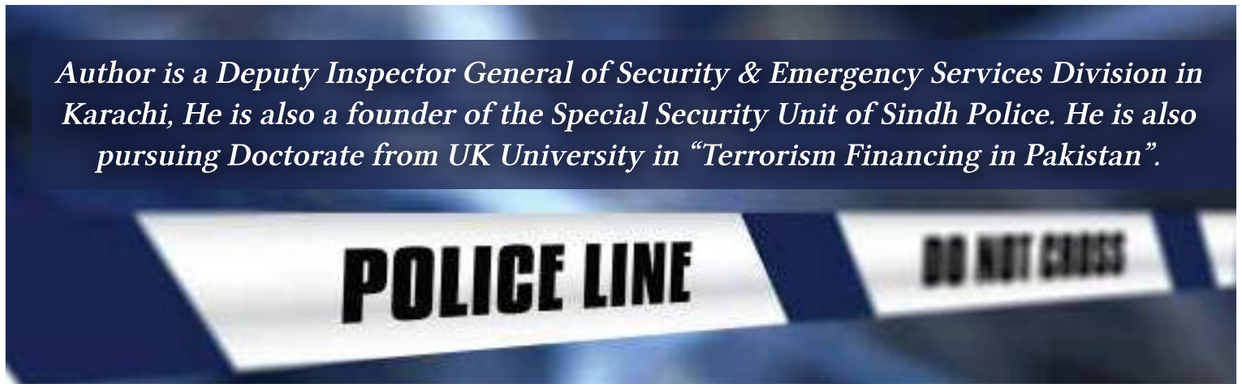
If we take a glance over other cities of Pakistan, Lahore is the second largest city of Pakistan with the population of 11 million and area 684 Square miles. Lahore Police has command and control center of 8,000 cameras integrated with Police Emergency Services under Safe City Project Punjab. It has been designed as an integrated, city-wide communications and surveillance system - benchmarked against international best practice - which brought together information from 15 Emergency Control and Dispatch Control suites, CCTV cameras, a new centrally controlled road junction traffic light and red light monitoring systems, road side variable messaging systems and utilized a new private 4G LTE-A network.

Historically, Karachi Police Madadgar-15 Call Centre was established in 1988 at Central Police Office, II Chandigarh Road, Karachi, with the aim to provide round the clock services to respond on emergency calls. The responding vehicles were working under respective area police stations, which have been centralized under emergency services division. Presently 15 Call Center is operational at 1st floor of Airport Police Station.

The Madadgar-15 Call Centre is working 24/7 in three Shifts. The call center receives approximately 10,000 calls per day, on average. The significantly improved performance has restored the trust of public in the police. This is also reflected in the increase in incoming calls and apprehension of criminals.

From January 2020 till date the Madadgar-15 has arrested 236 accused red handed and recovered 75 Pistols, 10 Cars, 61 Motorcycles, 36 Mobile Phones in different crimes. We are living in the era of technology. Police all over the world have mostly adopted latest technologies not only for policing but also for public service. Karachi police also progressing and improving day by day by taking advantage of technology for the betterment of society. It is the need of the time that Karachi 15 emergency service may have more access to the advanced technology to redress distress caller's grievances at door step within shortest possible time.

Author is a Deputy Inspector General of Security & Emergency Services Division in Karachi, He is also a founder of the Special Security Unit of Sindh Police. He is also pursuing Doctorate from UK University in "Terrorism Financing in Pakistan".



Forgotten History: Melluha and Mohen jo Daro

Aziz Kingrani

The Indus Valley Civilization, an ancient civilization located in Sindh, Pakistan and northwest India today, on the fertile flood plain of the Indus River and its vicinity. Evidence of religious practices in this area date back approximately to 5500 BCE. Farming settlements began around 4000 BCE and around 3000 BCE there appeared the first signs of urbanization.

Where was Melluha? The historians and research scholars have discussed the origins of this fabled land in great detail. In light of trade relations of Melluha with Sumerian and Mesopotamian civilizations, none has clarified or pointed out the exact location of the land. According to Sumerian writings Dilmun or Delmon of Bahrain and Makran were between Sumeria and Melluha. Whereas, the Mesopotamian's script shows its location in an area of India (derived from Indus) and Indus Valley. The Mesopotamian's textual evidences indicate that Melluha is actually Mohenjo Daro.

The Mesopotamian textual location and descriptions maintain that the place known as Melluha in olden times is actually now known as Mohenjo Daro but historical references are needed for authentic opinion.

Some scholars state that the Mesopotamians used the name Melluha for Indus region. The ancient name of Indus River was Melluha as mentioned in Karunyakara:2003: 169. It could be ascertained that Melluha also came to be known as 'Mihran' the other name of Indus River.

The map of Melluha Indus country (Ghose :2004: 54) shows the entire Indus Valley. The Indus site 'Chanhun Jo Daro' mentioned in a map. Chanhun Jo Daro is at a distance of 130 km towards south east of Mohenjo Daro near Nawab Shah Sindh, Pakistan.

Naeem Tahir in his book 'Melluhas of the Indus Valley' mentions that the region played a significant role in trade. Various varieties of shells have been found in the area of Melluha influence; these includes 'fasciolara' ramosus and 'Chicorcus' ramosus. Except for "mother of pearl" which has been found in Indus sites. At that time Dravidian languages were spoken beyond their present location, particularly in western India (Gujrat) and possibly in southern Pakistan (Sindh).

Maurizio Tosi (1944-2017). February 26th, 2017. A leading figure in Italian archaeology and Co-Director of the Italy Oman international research program discussed that the Indus merchants had settled in Sumer at the end of third millennium BC and because increasingly assimilated there, as we learn from Mesopotamian texts of the late third millennium and early second millennium BC, i e, between the time of Sagon of Akkad and end of the Ur III Dynasty (2330 to 2000 BC).

As evidence he quotes an inscription which mentions that the Melluhas contributed to the construction of new temple built at Lagash by the ruler Gudea by supplying wood and other raw materials, from their distant land. It may also be mentioned that by the end of third millennium, when direct trade with Melluha fades from textual evidence, a Melluha village (e - duru me - luha-ha) and Melluha sons (Duma meluh-ha) are mentioned in dozen economic texts of Ur III Dynasty, listing persons and debts or dealing and delivers of cereals". According to these books in another text it is mentioned that "Melluha sons (Duma meluh-ha) a man from Melluha (Land), has remitted to Urur, son of Amar - Luku, 10 shekels of silver as payment for broken tooth" (Perkash, Madhuri: 2008: 92) (Chandra, Pandey:2010; 333)

Agarwal describes that "On the basis of the Mesopotamian literary references Muhly also makes a detailed list of items imported by Mesopotamia from Melluha, which has been generally associated with the Indus Civilization: lapis lazuli, carnelian, gold, silver, copper, ebony, ivory, tortoise shell, a bird thought to be some chicken, peacock, dog, cat and monkey" (Agarwal: 2008: 100)

Tahir also reveals that "clearly there seems to have emerged a consensus that Melluha, geographically, covered most of the provinces now included in Pakistan as Panjab and Sindh" (Tahir : 2008: 4).

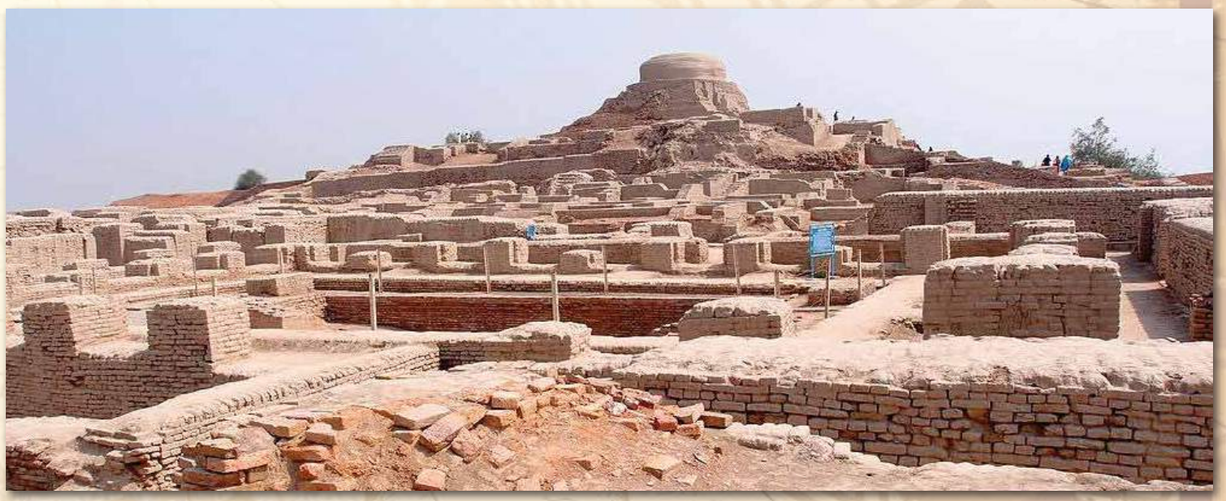
The question, where was Melluha? is just answered by historians that "owning to such evidence as the presence of Indus Valley seasl in Mesopotamia, it is now generally accepted to have been Indus Valley region" (Fagan, Durrani: 2015: 358).

The Mega year book 2019 shows on page no:2 that in Sumerian's text it is mentioned that Melluha was in Sindh and it was connected to Sumerian civilization with trade routes and between them the Dilmun and Makran were situated.

Ahmed Hasan Dani writes that certainly Melluha denotes 'Mallah' or 'Muhana' who were the men of river or sea" (Dani: 22).

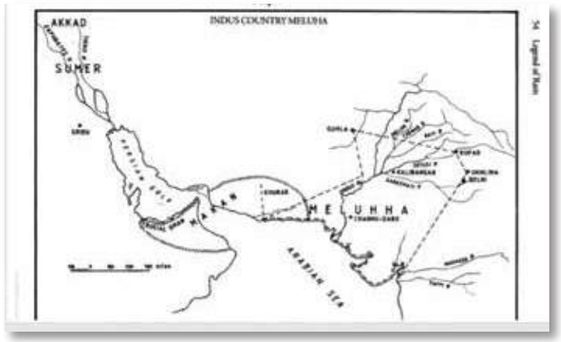
The journal "The Archaeological Review (vol. 4 ,1995, p-205) just supports the opinion of Dani and mentions that "the relation of the site with the Muhanaas is pretty persuasive. It is Melluha which is now generally being identified with the Indus Civilization".

Undoubtedly, Mallah or Muhana is a tribe named after their job or profession. There might have been settlements of Mallahs in Indus Valley but Melluha might have been a mainstay of the Mallah or Muhana which was probably called Melluha village by Mesopotamians and Sumerians. Possibly, the pronounciation of Melluha is distortion of Mallah.



Locally, Mohenjo Daro is called 'Muhein or Moheinjo Jo Daro'. Most probably, in 3rd millennium BCE the settlement of Mohenjo Daro was called as 'Mallahen', 'Meloheina' Melohein or 'Mohein' but Mesopotamian and Sumerian might have pronounced it as Melluha according to their dialect. Later, after exploration and excavation, the archaeologists named it Mohenjo Daro.

Even some call it Moen Jo Daro (Mound of the dead) which is not appropriate name because all explored ancient mounds including Mohenjo Daro are the remains of the dead. However, the proper and authentic research attempts must be made to clarify and identify that Melluha was ancient name of Mohenjo Daro or it was another site of Indus Valley Civilization.



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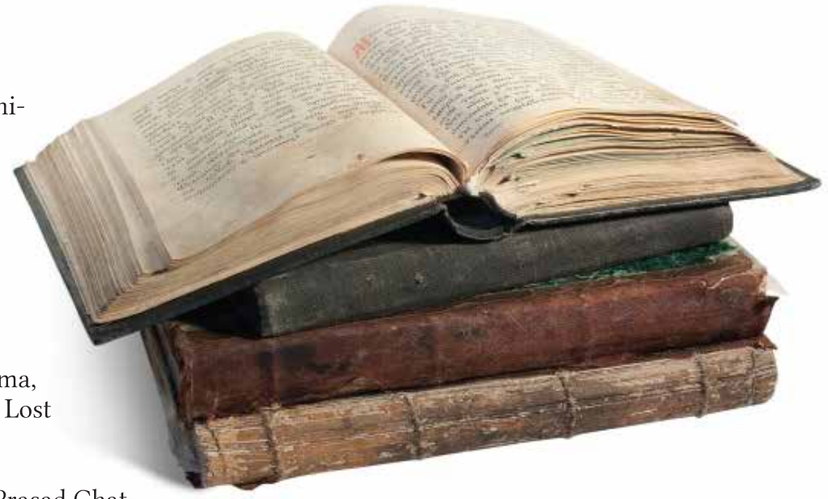


Author is famous writer, playwright, researcher and poet. He belongs to Sindh. Aziz Kingrani has written 15 books in Sindhi and English. Above hundred TV and radio dramas including 25 drama serials in Urdu and Sindhi.

REMEMBERING ACCLAIMED SCIENTISTS OF PAKISTAN

Saadeqa Khan

Author is a science enthusiast and the CEO of Pakistan's leading digital Science Magazine from Pakistan, she also writes for BBC and DW

Pakistan is not deficient of bright minds and hardworking individuals. There have been many inspiring souls over the years that gave their best to this country and worked endlessly for the promotion of science and for making it a safer and respect-worthy state in the comity of nations.

Dr. Abdus Salam

Dr. Abdus Salam was born on 29 January 1926 in Jhang, Punjab. He is the first and only Pakistani scientist who was jointly awarded the coveted Nobel Prize in 1979 for his work on electroweak unification theory along with two Western scientists. Dr. Salam had a long relationship with the nuclear program of Pakistan and he served as the Science Advisor to the Government of Pakistan from the year 1960 to 1974, where he played an effective role in promoting scientific research and in establishing a basic infrastructure for science and technology in the country.

Because of his efforts, SUPARCO (an acronym for Space and Upper Atmosphere Research Commission) came into being which still the only space research institute in Pakistan is. He also provided his services to Pakistan Atomic Energy Commission where he worked to bring scientists to one platform and because of that "Theoretical Physicist" and "Mathematical Physicist" groups were formed and that's why he is often called as the "Scientific Father" of Pakistan's atomic program. In 1965, taking permission from President Ayyub Khan, he made a contract with Canada to establish a nuclear power plant in Karachi and in the same year, because of his efforts not only did America agree to provide a research reactor but he also joined hands with Edward Stone who provided help for establishing the Pakistan Institute of Nuclear Sciences. Unfortunately, in 1974 due to religious and personal differences, he waved goodbye to his homeland forever.

Dr. Abdul Qadeer Khan

Born on 27 April 1936, a nuclear physicist and metallurgical engineer Dr. Abdul Qadeer Khan has been named as "Mohsin-e-Pakistan". His hard work and passion made one dream for Pakistan possible that looked rather difficult. After coming to Pakistan in 1974, he worked to convince the then Prime Minister Zulfiqar Ali Bhutto and Chairman of Pakistan Atomic Energy Commission, Dr. Munir Ahmed Khan to go for uranium accretion instead of plutonium. He was later given a part in the 1975 project and he started research on gas centrifuges with Dr. Khalil Qureshi, which was a new idea at that time.

After the establishment of ERL, the scientists of Pakistan atomic energy commission and ERL researched separately from each other. In 1981, Dr. A Q Khan was made the director of ERL and it renamed as A Q Khan research laboratories, where he along with his team successfully developed Pakistan's first atomic bomb device in 1984. He has many controversies to his name and he alleged for stealing secret information from Holland.

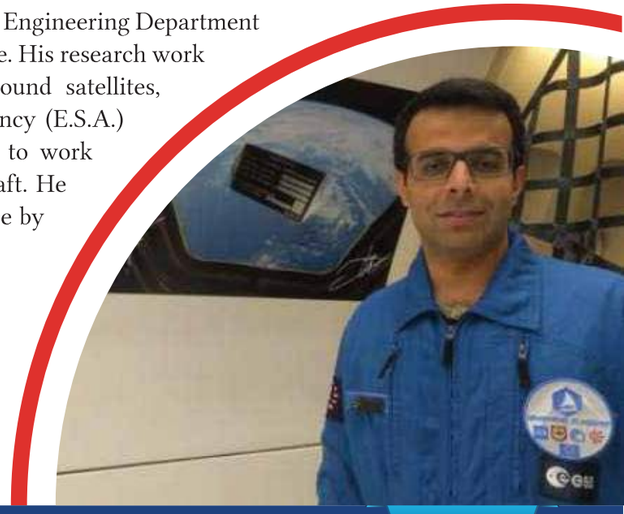
Dr. Yarjan Abdul Samad Baloch

Dr. Yarjan Abdul Samad, Pakistan's first space scientist Based in Buleda, Baluchistan. He received his early education in Karachi, Pakistan, and went on to graduate from Ghulam Ishaq Khan Institute (GIKI), where he won two gold medals for his distinction performance. In 2009, he was also got nominated for the Pakistan Engineering Council Best Graduate Engineer of the Year award by the university.

After completing his Ph.D. program, Dr. Samad started working at Cambridge as a postdoctoral research associate and promoted to a rank of senior research scientist and teaching fellow.

Currently, he is serving in Nanomaterials, Spectroscopy, and Engineering Department at the Cambridge Graphene Centre, University of Cambridge. His research work focuses on the device's connection used in the space-bound satellites, carried out in collaboration with the European Space Agency (E.S.A.) and other research institutions. These devices are meant to work without energy and electricity and for cooling the spacecraft. He performed his scientific experiments at zero gravity in space by launching parabolic and sounding rockets into space.

He made the whole nation proud by his great achievements, and he is also willing to train scientists in Pakistan and collaboration with the Pakistani Space and Upper Atmosphere Research Commission (SUPARCO).



Zulfiqar A. Bhutta

Zulfiqar Bhutta belonged to a family of physicians and educationalists from Peshawar, and he is working for woman and child health is a co-director of the Centre for Global Child Health Hospital, Toronto. He completed his MBBS in 1997 from Khyber Medical College (K.M.U.) Peshawar, Pakistan, and headed to Sweden for his Ph.D. from Karolinska Institute. He is also serving Centre of Excellence in Women and Child Health at the Aga Khan University as founding director, as Professor in Aga Khan University in Karachi, Pakistan at Department of Paediatrics and in Dalla Lana School of Public Health of the University of Toronto at a Department of Nutritional Sciences and the Division of Epidemiology.

In 2018, Bhutta was elected to the U.S. National Academy of Medicine and served the National Research Ethics Committee of Pakistan as a former Chair. He was appointed as a member of the Independent Expert Review Group by the U.N. Secretary-General to review progress in maternal and child health of the Millenium Development Goals between 2011 and 2015.

To acknowledge his significant contributions in the health sector, he was awarded the Pride of Performance civil decoration in 2016.

Dr. Naveed A. Syed

Dr. Naveed Syed is a Pakistani-born Canadian neuroscientist, currently serving at the University of Calgary as a Professor and Head Department of Cell Biology & Anatomy. He made the whole Pakistani nation proud by inventing the world's first bionic Neuro chip to connect brain cells, which find its application in the treatment of patients suffering from epilepsy and various neurodegenerative diseases and disorders. This Discovery has started a flux of drug testing research not only to the field of Science but also a big deal to our medical and pharmaceutical industries. He delivered lectures and presentations about the relationship between the human mind and his mini chip across the world.

He has expertise in Neurodevelopment, and the effect of anesthetic agents on brain cell communications and their cytotoxic effect is one the focus of his research. In collaboration with German colleagues, Dr. Syed developed bionic hybrid, which enabled direct dialogue between the brain cells and the electronics that was highlighted in Time Magazine and on the Discovery Channel. He has over 120 publications in peer-reviewed scientific journals, including Nature, Science, Neuron, and the Journal of Neuroscience. He received a couple of international and national awards including Alberta Heritage Foundation for Medical Research Scholarships, Alfred P. Sloan Fellowship (U.S.A.).

Dr. Nozair Khawaja

Dr. Nozair Khawaja is a well-known Pakistani astrobiologist based in Wazirabad, Punjab. He grew up in a middle-class family, but finances never stopped him from thinking bigger. After completing schooling, he headed to Lahore for a Master's in space sciences from Punjab University and for higher education in Astronomy to Scandinavia. During his Ph.D. at Germany's Heidelberg University in Geosciences, Dr.Khwaja started working for Cassini's mission toward Saturn by NASA. He has a plan to work for career counseling to Pakistani youth and to make them aware of the fascinating and emerging field of astrobiology and planetary sciences. He established the Astrobiology Network of Pakistan (ABNP), which includes German and U.S. scientists, along with students and professionals from Pakistan.

Dr. Salman Hameed

Dr. Salman Hameed belongs to Karachi, Pakistan. He completed his metric from B.V.S. Parsi School and his Intermediate from D.J. Science College. He was inspired to be an astronomer during his 9th grade by Carl Sagan's Cosmos, was aired in Pakistan for the first time in 1984, and later founded the first astronomy club of Pakistan in Karachi. Amastropak – The Amateurs Astronomical Society of Pakistan, along with three other students in 1987. Amastropak organized several events, including a teleconference with Mars biologist Christopher McKay at NASA.

He was appointed at an Endowed position at Hampshire College, Massachusetts, in Integrated Science and Humanities in 2005, and this time he shifted its focus to explore the way young Muslims view biological evolution and modern Science. Currently, he is hosting Hamari Kainaat and actively participating in Science ka Adda (sciencekaadda.com), which is a bi-weekly video series in Urdu about astronomy and Science. He is also a regular monthly guest on Bill Newman's morning radio show on WHMP 96.9 with a segment titled "Musings on the Ridiculously Large and Largely Ridiculous Universe."

Tasneem Zehra

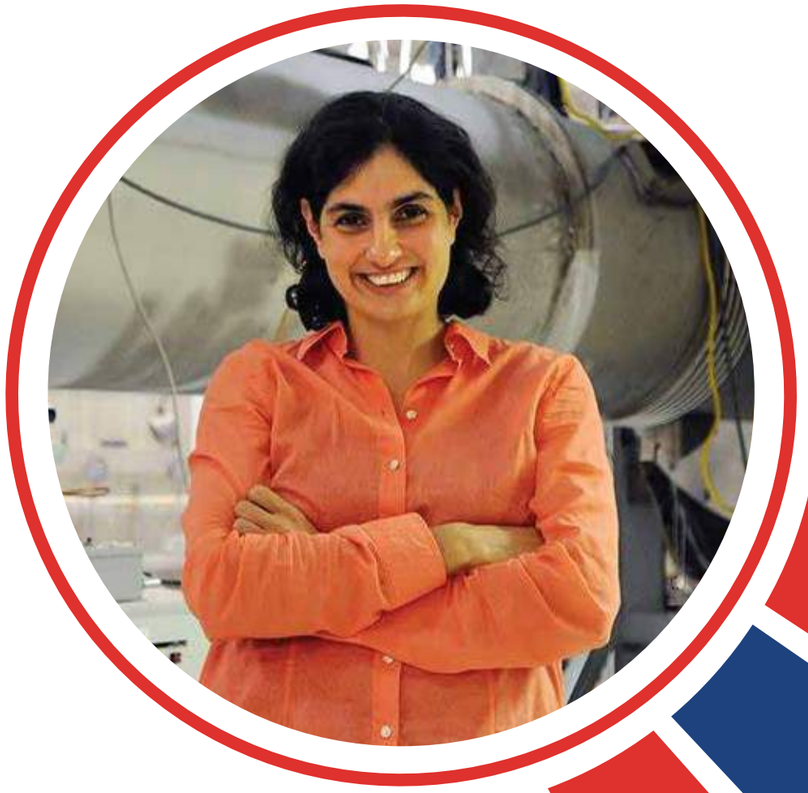
Based In Lahore, Tasneem Zehra received her early education here. At the age of 13, she sat for her O Levels privately, through the British Council and went on to take her A-Levels at the age of 15. During these years, Zehra wrote extensively. Her articles were featured in various national newspapers as well as the magazine Newsline. In 1988, she won an international essay competition held by the Children as the Peacemakers Foundation based in California, USA. In 1990, Zehra won First Prize in an essay competition held by the Pakistan Post Office and received the Boswell Medal for excellence, which is awarded to students who excel academically and are also exceptionally well-rounded.

Zehra attended Kinnaird College Lahore and obtained her Bachelor of Science (BSc) in Mathematics and Physics. Later on, she attended Quaid-e-Azam University Islamabad, where she earned her Master of Science (M.S.) in Physics. Zehra's journey got a twist when she went to Trieste, Italy, on a scholarship awarded by the Abdus Salam International Centre for Theoretical Physics (ICTP) for a yearlong post-graduate degree in the field of High-Energy Physics. She completed her Ph.D. in theoretical physics and became the first Pakistani woman String Theorist. After which she went to Harvard University for a two-year-long postdoctoral research position.

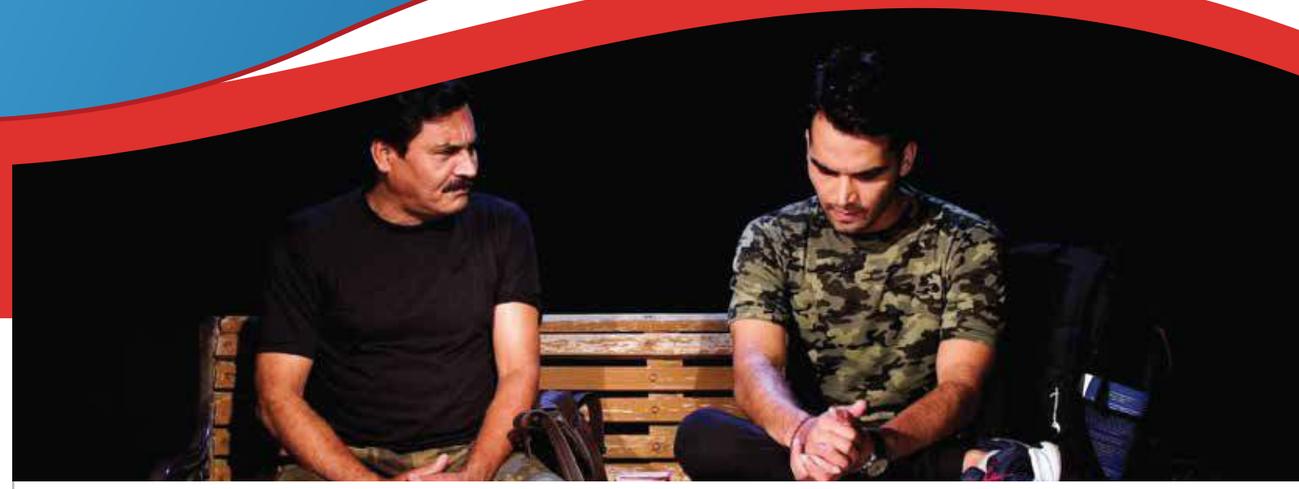
Nargis Mawalwala

Nergis Mavalvala is a Pakistani-American astrophysicist well-known for her role in the first observation of gravitational waves back in 2015. She is the Curtis and Kathleen Marble Professor of Astrophysics and the Associate Head of the Department of Physics at the Massachusetts Institute of Technology (MIT), and newly elected Dean of Physics dept, MIT. Nergis Mavalvala was born in Lahore but primarily raised in Karachi, Pakistan.

Nargis attended the Convent of Jesus and Mary, Karachi, for her O-Level and A-Level. She moved to the United States in 1986 and enrolled at Wellesley College and got a bachelor's degree in physics and astronomy in 1990. As a graduate student at MIT, she conducted her doctoral work under Dr. Rainer Weiss and developed a prototype laser interferometer for detecting gravitational waves. Before graduation, Nargis with her physics professor, Robert Berg, co-authored a paper in Physical Review B: Condensed Matter.



DIGITIALIZING THE CONCEPT OF DARK ROOM THEATER



Fawwad Raza

For most of us, Dark room is a place where photographs and films used to develop in past, but dark room Theatre is something beyond the imagination of the viewer of traditional Theatre. Dark room Theatre comes up with a power story line and actors, those who can narrate the story with their body gestures and dialogue delivery.

Dr Umair Haroon - Project director of the Voice of Sindh took a lead to transform the dark room Theatre into a digital dark room Theatre along with Iqbal Khursheed – a well-known wordsmith, due his different style of narrating stories.

Understanding the need of time, Dr. Umair decided to transform the concept of Dark Room Theatre into a Digital venture, as we are living in the age of artificial intelligence and content available on internet has more ability to address hundreds of thousands of People instead of targeting few hundred people in a theatre. Iqbal Khursheed, immediately towed the line and started working on the first play, named as

"Jinnah – Tum Durust they". The first play was starring Faisal Qazi, Masroor Paras, Yonus Khan, Sidra Qamar, Nabila Ejaz and Dr. Umair Haroon. Theme of the play revolves around the pain behind the partition of the sub-continent and the sufferings people faced during the process. The play also discussed the ideologies working behind the demand of Muslims of subcontinent for a separate nation state. Author developed a

narrative by using different historic evidences that the decision made by the founder of Pakistan – Qauid-e-Azam Mohammad Ali Jinnah was ultimately a perfect decision. Jinnah – Tum Durust thay was released on August 14,2020 and it was highly appreciated on social media and also covered by Print and electronic media. Later, the Voice of Sindh also arranged a screening of the play in which famous film critic and Anchor Khurram Sohail said,

About the Author - Fawwad Raza
a Journalist, digital media expert and trainer

"Jinnah – Tum Durust thay is a heart wrenching tale that depicts grief and miseries faced by people of the subcontinent. Iqbal Khursheed briskly cover huge ideologies in less words and time and we believe Voice of Sindh will continue its legacy to produce quality content." On the occasion of the defence day of Pakistan, the Voice of Sindh comes up with another power full Dark Room Theatre -

"Aye Pak Watan", starring Sajid Hassan, Rashid Siddique and Umer Khayam.This time, Mr. Khursheed narrated the story of a Soldier who joined army after receiving inspiration from the father of a martyr soldier. Aye Pak Watan starts with Railway platform noises and a soldier (Rashid Siddique) and an officer (Umer Khayyam) who previously fought together against the enemy met and start discussing their days in battle field.

The officer went into flashback, when the soldier asked him about joining army. It was a class room Scene where Umer was debating his professor (Sajid Hassan) on the importance of Army. Khayyam Believes that having a huge army is all about war economy but the professor makes him realize that the only thing to stop a bad guy with a gun is a good guy with a gun.

Finding the 'HONOR' In Honor Killings

Saad Bin Aziz Ahmed

'Honor', a simple enough word for most of the world but capable of bringing about haunting, even fatal consequences for Pakistani women. Almost every week there's a case where a girl/women is 'put to sleep' because she allegedly 'brought shame to her family'. The phrase 'put to sleep' does justice to the actual mentality that is coursing through the minds of the masses, which continuously propels the appalling approach of objectivizing women rather than seeing them as subjects.

UNICEF defines honor killing as, "An ancient practice in which men kill female relatives in the name of family 'honor' for forced or suspected sexual activity outside marriage, even when they are the victims of rape."

Meanwhile, Pakistan Penal Code, 1860 terms it as, "Offence committed in the name or on the pretext of honor means an offence committed in the name or on the pretext of 'karo kari', 'siyah kar'i or similar other customs or practices."

In Pakistan, a woman/girl is told again and again that she's the 'honor' of their family, and that she's bound to certain 'special' norms which ironically are not on the same level of being compulsory and obligatory for the male population of the society. So the question arises 'from where does this ideology comes from...?' Is it our religion or our culture that backs it...?

The matter of fact is that unfortunately like many other things this issue has been mixed with religion, where else it's a purely a cultural issue, or better yet the 'misinterpretation' of the culture. YES, in Islam as well as Pakistani culture women are considered a symbol of honor, but in most cases are actually the victim of severe misinterpretation of both of religious and cultural values.

To look at the reasons why such brutal and savage killings occur, 'marriage', along with socio-religious and cultural norms are found to be the primary incentives.

The notion that a woman can't decide, or in-fact shouldn't choose her own marital partner is actually in clear contradiction with the Islamic values which ensures complete freedom in marital affairs to both the genders.

What's unfortunate is that the society due to its narrow minded approach which is further fueled by religious and moral ignorance ensures these absurd norms in sustaining and prolonging their existence.

- Quran's Surah An-Nisa Verse 34 explicitly says;

"Men are in charge of women by (right of) what Allah has given one over the other and what they spend (for maintenance) from their wealth. So righteous women are devoutly obedient, guarding in (the husband's) absence what Allah would have them guard. But those (wives) from whom you fear arrogance – (first) advise them; (then if they persist), forsake them in bed; and (finally), strike them. But if they obey you (once more), seek no means against them. Indeed, Allah is ever Exalted and Grand."

- Furthermore, Surah Noor Verse 4 reads;

"And those who accuse chaste women and then do not produce four witnesses - lash them with eighty lashes and do not accept from them testimony ever after. And those are the defiantly disobedient."

Author is a student of Political science in University of Karachi, he is also working as sub Editor in Voice of Sindh

- Prophet Muhammad (P.B.U.H) in his Last Hajj Sermon said;

"O People, it is true that you have certain rights with regard to your women, but they also have rights over you. Remember that you have taken them as your wives only under a trust from God and with His permission. If they abide by your right, then to them belongs the right to be fed and clothed in kindness. Do treat your women well and be kind to them for they are your partners and committed helpers. And it is your right that they do not make friends with any one of whom you do not approve, as well as never to be unchaste."

- Surah Al-Furqan Verse 68 says;

"And those who do not invoke with Allah another deity or kill the soul which Allah has forbidden (to be killed), except by right, and do not commit unlawful sexual intercourse. And whoever should do that will meet a penalty."

According to a recent Sindh Police report, a total of 769 people – of which 510 were females, fell victim to the novel 'honor killing' mindset plaguing Pakistani society. May it be Fouzia Azeem aka Qandeel Baloch, Farzana Iqbal, Samia Shahid, the notorious Kohistan video case, the list goes on; defacing the religious and socio-cultural mirage that ironically contends for 'protecting the women' instead.

So the issue that presents itself is not the absence or ambiguity of religious or legal guidelines on the matter, but in-fact the egregious and execrable failure of authorities and society in-general to duly acknowledge, highlight and address the issue. Moreover, clergy must play their part instead of rendering mere lip service and maintaining prevailing socio-religious status quo.

It is imperative to acknowledge that the term 'honor killing' itself is as absurd as the taboo it represents because 'there is no honor in honor killings - period', it's just plain old murder fueled by misplaced sense of dignity and pride.

TAKING CHARGE:
DIG Jails Sindh, Sheeba Shah

|Pakistan has never been a utopia for women when it comes to exercising their will and expressing their lawful desire to be independent or career motivated, most people see them as home makers and has specific roles defined for them that are confined to the house she lives in.

Some women though have challenged this narrative and were supported by their families to chase after their dreams and lead and ambitious life and be driven to achieve the best.
Likewise, Deputy Inspector General (DIG) Jails Miss Sheeba Shah became a luminous example for the women of Pakistan by taking charge of a role that was general considered to be for men only.

Shah says that endeavoring for quality education and standing side by side with men and possibly leading them one day was a goal that always kept her motivated.
"I never felt lesser or inferior to any man, I am a staunch believer in equality and justice, I took the challenge of making my own path and leaving a mark in a man's world and made my dream a reality."

Born in a village of a dilapidated constituency in Sindh she started her initial education from the local schools in the vicinity where families that sent their daughters to school were looked down upon and deemed taboo.

"I belong to a Syed family and we are very particular about concealing ourselves from a man's gaze, I took on a veil and made education a priority. The value of education was inculcated into me by my parents and I will forever be grateful to them for bringing me this far in life."

"My family structure differs from traditional Sindhi's, my family has always treated the boys and girls on an equal footing and has never differentiated or preferred a specific gender over the other," said Sheeba.

"I sat in a government commissioned exam after completing my graduation and joined the department of jails in Sindh police as an inspector after passing the exam."

She gradually climbed the ranks due to her hard work and diligence and made her way to one of the top most offices in the institute in a comparatively short period.

"I am currently incharge of all the juvenile jails in Sindh, she added.

"I was hesitant at first, I never wanted to work in law enforcement but I always wanted to land a government job so that I may serve my country to the best of my abilities, so the exams came up and my father said that I should at least appear in the exams regardless of what the result may be.
I sat in the exams and passed it with good grades although it took me three years to grasp the inner workings of the institution of police."

"I will be celebrating my 20th anniversary in the force soon and in these two decades I have no complains or bones to pick with my colleagues, juniors and or the department, nevertheless when I first joined the force there were certainly some hurdles and difficulties which I maneuvered and managed my way through, there was also a very steep learning curve where I had decided to give up and do something else but I am glad that I held on and gritted my teeth, a decision I certainly am proud of today."

"The Inspector General seeing me struggle with the pressures of the job had advised me saying, that your penchant for social work should be enough to get me through tough times and I should view my duty as social work as it is a way to work for and serve humanity."
"I fully owned and got comfortable with the department after 3 years. Sometimes during my tenure, I worked with sub-ordinates who refused to call a woman their boss and took my orders for granted just because I was a female."

"I am the only female DIG jail in Pakistan, other places in Sindh also have posts for female DIG's but you'll see men serving on them."

Highlighting the changes, she brought to her division after taking charge, Shah said that the women's cells in Karachi's central jail were in abhorrent condition until she took notice and renovated them on priority and reorganized and restructured the entire place.

About the Author-
Sheeba shah

She is first female DIG in Pakistan, hailed from historic city of Shikarpur

"The place had no order and it was chaotic, nothing was being enforced, they were just being taught the Quran and given the most basic education while the embroidery classes were disappointing and next to non-existent. I changed all that, ensured that everyone studied, embroidery classes are expanded, more inmates are involved so that they may acquire the skill and become productive citizens when their sentences come to an end."

"I also helped start beautician courses, got the women an in-house gym built and a library among other things," added Shah.

The female jail also has a display gallery where inmates enrolled in the discipline of fine arts display their art work which is properly exhibited.

The jail also has a vigilant and state of the art medical department that caters to the needs of the imprisoned women. Mothers that get incarcerated and have no choice but to bring their child along with them for imprisonment or give birth in prison are also tended to with great care and empathy, a modern Montessori school has been made inside the jail premises which teaches such kids the basics of education. The administration provides everything needed to get education, free of cost.

"I am particularly proud of the food we offer to the prisoners, there were complains in the past regarding quality of food offered but now the food prepared for the prisoners can rival the food prepared at your homes."

In conclusion when Sheeba Shah was asked about the general air of negativity surrounding the institute, its conduct and practices said that she negates everything,

"I challenge those that are capable to get their hands dirty and come play their part to make the institute better rather than pointing fingers, the police force is working very hard to enforce law, they should be respected and treated with proper human decency and that conduct should be reciprocated by the officers as well when they are involved in public dealings."

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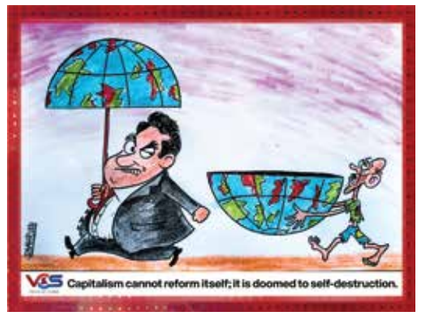
SOCIETY THROUGH THE COMIC STRIP

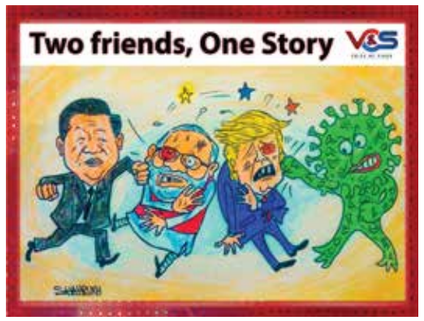
Iqbal Khursheed

A comic strip is a sequence of drawings, often Cartoon, arranged in interrelated panels to display brief humor or form a narrative, often serialized, with text in balloons and captions. Traditionally, throughout the 20th and into the 21st century, these have been published in newspapers and magazines, with daily horizontal strips printed in black-and-white in newspapers, while Sunday papers offered longer sequences in special color comics sections. With the advent of the internet, online comic strips began to appear as web comics.

Storytelling using a sequence of pictures has existed through history. One medieval European example in textile form is the Bayeux Tapestry. Printed examples emerged in 19th-century Germany and in 18th-century England, where some of the first satirical or humorous sequential narrative drawings were produced. William Hogarth's 18th century English cartoons include both narrative sequences, such as A Rake's Progress, and single panels.

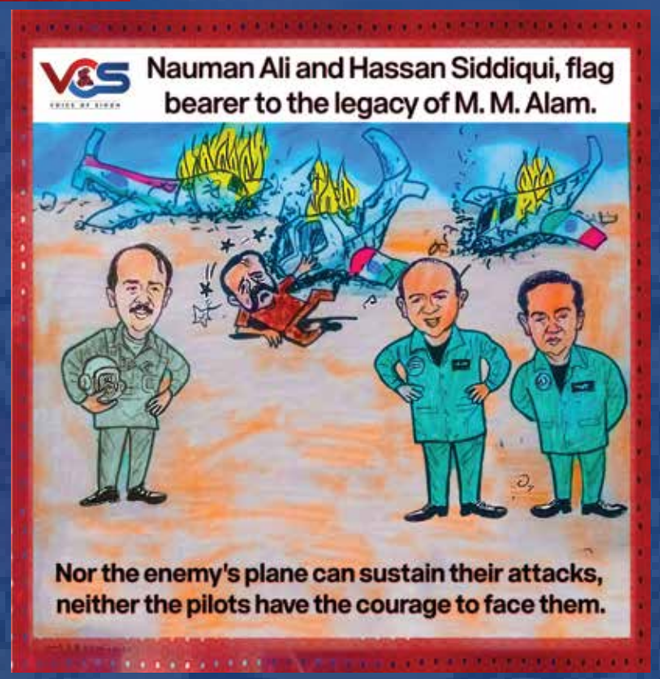
The Biblia pauperum ("Paupers' Bible"), a tradition of picture Bibles beginning in the later Middle Ages, sometimes depicted Biblical events with words spoken by the figures in the miniatures written on scrolls coming out of their mouths—which makes them to some extent ancestors of the modern cartoon strips.





In China, with its traditions of block printing and of the incorporation of text with image, experiments with what became lianhuanhua date back to 1884.

The first newspaper comic strips appeared in North America in the late 19th century. The Yellow Kid is usually credited as one of the first newspaper strips. However, the art form combining words and pictures developed gradually and there are many examples which led up to the comic strip.



Voice of Sindh adopts comic strips or daily News cartoons as a tool to spread more people in an aesthetic way, as everyone in our society is not News frenzy, but one need to know realities and our team is achieving this goal in smarter way.

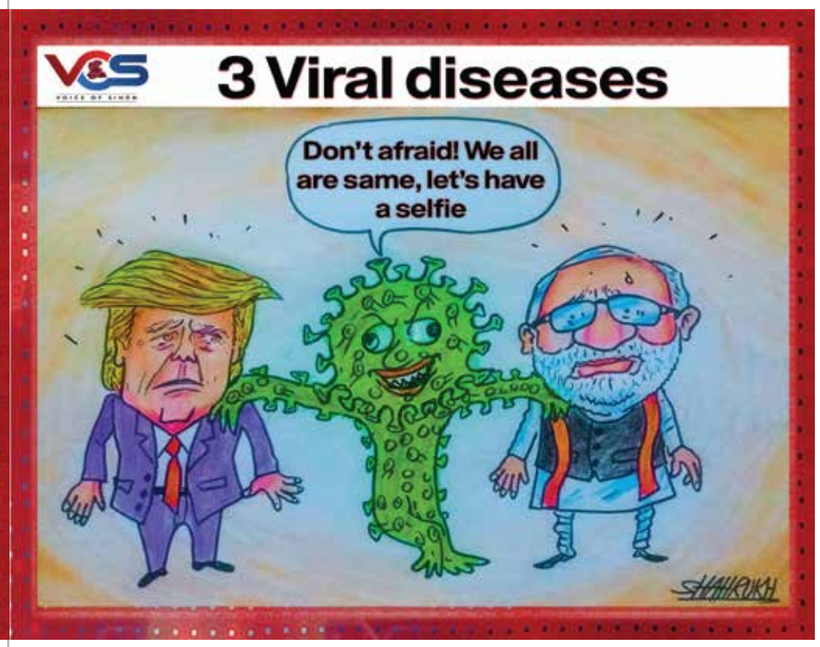
Our Impact

Creative team of the Voice of Sindh decided to use the comic strips for nation's narrative building and we use our cartoons for highlighting global, regional, social and political issues.

Our audience highly appreciate our theme and give us shout out by continuously like and share our cartoons religiously.
Have a look, how we are creating a historical record for our future generations through cartoons.

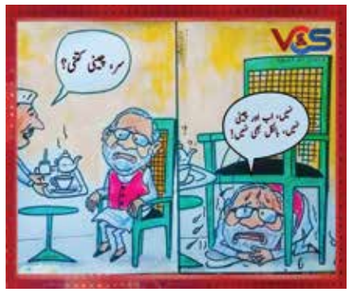
Economic Perception

Being a whistleblower, Voice of Sindh understands the need of economic prosperity in Pakistan and we continuously create cartoons on this topic, highlighting the importance of CPEC is one of the most important subject of our cartoons. We also highlight the economic situation of our country through these sketches so we can register the inflation in the pages of history.



Fifth Generation War

Our globe has been transforming into a global village after the advent of internet and in this age of globalization, we are witnessing fifth generation war between the ancient rivals and the international powers. Pakistan is situated on such strategic location that Global leaders can't ignore our country. This importance is the root cause of several mainstream issues in Pakistan as world power player always try to enforce their agenda in our country through hybrid war technique. we being a responsible segment of the society, understands the need of building counter narrative, especially in case of our arch rival – India, that never accepted the foundation of Pakistan open heartedly.



About the Author –
Iqbal Khursheed

Author is a veteran Journalist and a fiction writer; he is widely known for his novella "Tikon ki chothi jehet". he is also the Editor of "Ijra" - a literary magazine

Seven Queens of Shah Latif Bhitai

THE DEVOTION OF LOVE IN EVERY ERA

Fariha Fatima

It was a mesmerizing evening. The shrine of Sufi mystic Shah Latif Bhitai was crowded with devotees in Bhit Shah, the burial place of the saint. The followers with different wishes and pleas running amuck desperate for an answer, some reprieve. Some held on to the windows of the shrine with hope and despair walking a tightrope in their eyes - and lost in prayer, searching for a way out of the misery and sadness that surrounds them.

Some outside the shrine were waiting for a miracle kneeling down with no regard for reality or who though what of them, they just wanted the pain and misery to end. Meanwhile the music of Shah Latif's Tanbura and Shah's melodies had taken over proceedings and were echoing through the large infrastructure.

An anonymous woman was describing the yearning and desires of all those women in her song – whose sailor husbands left them and headed towards voyages that often became never-ending, those women were left with nothing but unknown days of waiting with enduring pain of separation.

The meaning of 'Sur' is sweet thing and the whole collection known as 'raag' in which 'sur' got tied up.

In melodies of Shah Latif, he talked about seven characters of his perennial love stories Sohni, Sassi, Moomal, Rano, Sorath, Noori, Laila and Marvi. Together they have been remembered as "Soormi".

The woman who sung Shah's poetry, three were related to Sindh, Hyderabad and one hailed from Taiwan, her name was Ling Hong.

According to folklore, the very first woman who sung "Mystic Melodies" was named "Mahi Jeewan". It is said that 150 years ago Mahi Jeewan lived in a state named Boojh in the city of Gujrat. She was known as the wife of Gujrat's 'raagi beggar' Nehal. The guy was a devotee of Shah Latif and was a singer of mystic melodies.

An unquenched desire of having a male child, tied 'Mahi Jeewan' to the shrine. She promised to call on the shrine to sing for seven Fridays if her wish gets fulfilled. God acknowledged her desire and gifted her a son. However, she learned "Raag Lateefi" and paid visits to the shrine and sang there for seven more Fridays.

From Taiwan to Bhit Shah, Shah Latif's poetry not only enamored the residents but inspired people of every religion, state and country without exceptions. A Taiwanese student named Pi ling hong was writing her thesis on "Mystic Melodies".

Pi Ling Hong was enrolled in the Taiwan National University for learning traditional music. She attended 2012's Lahore mystic music festival, which was her first encounter with the poetry of Bhitai. After two years in 2014, she paid a visit to Bhit Shah's tomb and listened to Shah's melodies at the shrine.

She wrote of her experience: "The more I have read the work of Shah Latif, moreover I got to recognize the aesthetics and meaningfulness of his work".

Here she's not only listening to understanding and learning "Mystic Melodies" but saving them into a collection of handwritten papers documenting devotees of the shrine.

Hong stated that she is fond of tourism, and have visited several countries in this regard – Pakistan is one of them. It's been a while, she is a resident in Sindh, regarding her concern for her project. Along with the difficulties, she is cherishing the experience.

Hong was very appreciative of the hospitality shown by the people of Sindh, meanwhile she admired the joint family system here in which people spend quality time with the family members and friends as a mandatory task.

These singers of "Mystic Melodies" have learned the melodies from Manthar, who is the "Raagi" of Shah Latif's sanctuary, the students of Shah's teachings, Ghulam Sakeena and Sabira are his daughters.

The daughters of Manthar weren't only fond of learning Mystic Melodies but it was their father's desire to see them sing Shah's poetry. He is the first in his community to give importance to a daughter's dream and help them achieve their goal.

In Shah Latif's poetry, we find description about seven women called "Soormia" by Shah Latif. The term "Soorma" and "Soormi" are referred to the one who have achieved something extraordinary which couldn't be performed by a normal human being.

The practitioner of "Lateefi Raag" Batool declared that she has history in her curriculum in which she narrates the story of Maahi Jeewan. She appreciated the poetry of Shah Latif, and to get hold of its backdrop, depth and the whole aura – she started studying Raag Lateefi.

A woman singing at the Shrine was deemed trendsetting and taboo at the same time, these women got both positive and negative reviews. Several people expressed their disdain over their performances while others encouraged them.

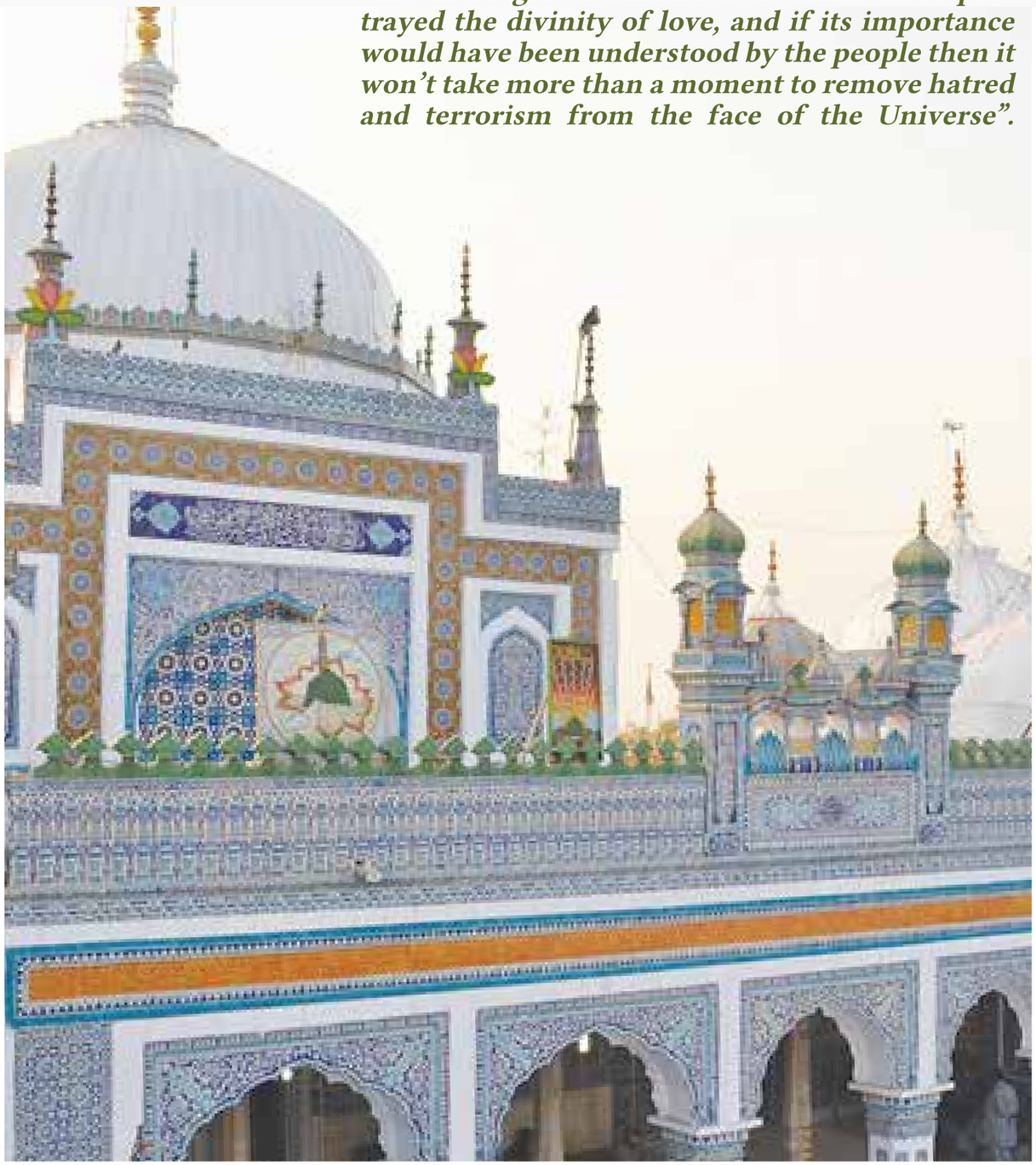
"When you become passionate about a certain thing, then the way people take it, it doesn't concern you, our only focus is on the path of achieving our target", said Batool. A little farther from Shah Latif's shrine a music school has been built in the 'Qaim Madan Resort' while they're trying to link the organization with Mehran University Jamshoro so that the music lovers could learn it and would have it as a proper degree in the future.

The practitioners of Shah's poetry Ghulam Sakina, Batool, Sabira and Pi Ling Hong have strong belief on this:

About the Author – Fariha Fatima

Author is an Award Winning Journalist, she highlights climate change and women issue in Media and have earned a fellowship from United states

"The messages of Sindh's Sufi Saints have portrayed the divinity of love, and if its importance would have been understood by the people then it won't take more than a moment to remove hatred and terrorism from the face of the Universe".



Open Mic – Giving Voice to the wisdom of YOUTH

Chaudhry Usama Saeed

Voice of Sindh clearly understand the need of motivating youth of the country to mentor them for future challenges and we create frequent opportunities for youth to express their hearts in front of the world. In this regard, we conducted our first open mic session that was loudly appreciated by participants and we explore several speakers, poets, singers and musicians among them.

The participants of our first session demanded us for another session and at this stage, our editorial team had a meeting headed by Dr. Umair Haroon - Project director of the Voice of Sindh and we decided to transform the energy of youth for image building of our country.

Our second session was held in August, themed as Kashmir – Largest jail on Earth and surprisingly, our youngsters played dynamic role to make this event successful.

Students of different varsities participated in the event and they made us realize that these youngsters – who misunderstood as busy in their own world, have ample knowledge of regional politics and they are update enough with the situation of the Indian illegally occupied Jammu and Kashmir.

Art of Resistance

The participants created art of resistance by using Jail grill, hand cuffs, effgies and pictures. The participants told the world by using these tools that Indian illegally occupied Kashmir is become a largest open year jail on earth, which we have no other example.
Malaika Quraishi - An Eight grader who migrated from Azad Jammu and Kashmir due to continuous firing from Indian side told us a heart wrenching story of her area that was damaged by Indian mortar shells.

Sidra Qamar – A
n animal rights activist told the story of a mother who saw her home bombed by Indian troops and her toddles was laying in the next corridor and she was unable to get him up because of continuous firing.

Famous Singer and anchor Muhammad Ali shehki also participated in the event and paid his tribute to the youngster's efforts for the people of Kashmir.

> *Author is student of the University of Karachi and also a member the student council of the Academia*

A Tribute to Rahat Indori

Recently, Voice of Sindh organized another open mic session for paying tribute to the legendary Indian revolutionary poet Rahat Indori and we are pleased to inform you that our new generation know him very well and they understand the difference between the commercial songs and poetry of resistance.

This session was restricted to speak, read or sung anything related to Indori and our young participants opt to read the revolutionary part of his poetry, some of them also sang songs written by him to add flavor in the evening.

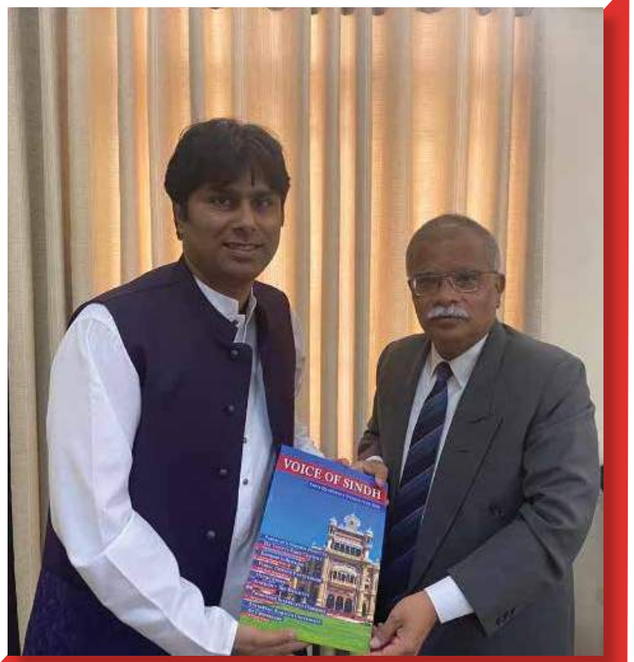
Rahat Indori was a famous lyricist and Urdu poet from India. He was also a former professor of Urdu language and a painter. Prior to this he was a pedagogist of Urdu literature at Devi Ahilya University, Indore.

Rahat was widely acknowledged for his bold stance and the diction he used to convey his message. Voice of Sindh is geared up to continuously provide these sort of opportunities to the youth of our country so they can learn the art of public speaking and can polish their intellectual skills, as we believe that youth is the future of our country and its our social responsibility to provide more and more opportunities to them.

YMC – Empowering Youth for Tomorrow

Najia Mir

Voice of Sindh has a firm belief in the youth of our country and we continuously conduct youth mobilization campaigns to provide an active atmosphere – where the young minds of our country can express their feelings and get in touch of the academia and intellectuals of the country. Although, in last seven months, Pakistan was witnessing lock down and social distancing because of the deadly novel corona virus, but we manage our campaigns on war footing as we understand that grooming youth is need of the time.



Voice of Sindh signs MoU with the University of Karachi

University of Karachi (UoK) and Voice of Sindh (VOS), in a joint collaboration held an arts competition in a bid to promote healthy extracurricular activities and encourage, highlight and promote the immensely talented Pakistani youth.

An award ceremony was held in University of Karachi on Monday and was attended by University of Karachi Vice Chancellor Dr Khalid Mahmood Iraqi, Voice of Sindh Patron in Chief Hunaid Lakhani and VOS Project Director Dr Umair Haroon. Speaking on the occasion, VOS Patron in Chief Hunaid Lakhani highlighted the significance of digitalization and stated that its imperative to incorporate modern technologies with the educational sector.

Meanwhile University of Karachi Vice Chancellor Dr Khalid Mahmood Iraqi lauded the initiative and expressed his willingness for further joint ventures and initiatives with Voice of Sindh.

In addition to it, VOS Project Direct Dr Umair Haroon reiterated the necessity and significance of extracurricular activities and stated that students must be provided with opportunities to showcase their talent and skills.

National Youth Assembly and Voice of Sindh joins Hands

Voice of Sindh and National Youth Assembly teamed up together to promote culture of Sindh Dr. Umair Haroon welcomes the team of NYA led by Danyal Jilani President – NYA (Sindh chapter).

An MoU (Memorandum of Understanding) has been signed at VOS Head office, both organizations agreed to work for the prosperity of Pakistan Najia Mir represents VOS at the occasion.

For this purpose, the Voice of Sindh and the National Youth Assembly will collaborate with each other to spread the message of peace and harmony.

Seminars for Youth

Voice of Sindh organized two consecutive Seminars in August and September, so the Youth can get access to the academia and intellects of the country. Maintaining the social distancing, our first seminar was held on independence day evening themed as – "Jinnah Tum Drust thay".

Abdullah Hussain Haroon - former ambassador of Pakistan addressed the seminar and enlightened our youngsters about the concept and political struggle behind the foundation of Pakistan.

On Defence day, we organized our second seminar themed as – "Defence and Digital diplomacy". Air Marshall (Retd) Mirza Zafar, business tycoon Aqeel Karim Dedhi, Vice Admiral (Retd) Syed Arifullah Hussaini, PTI leader Hunaid Lakhani, DIG Maqsood Memon and former ambassador of Pakistan to Libya, Malta UAE – Captain (Retd) Dr Jamil Ahmad Khan, and others addressed the event.

Expressing his views Air Marshall (Retd) Mirza Zafar Hussain stated that in modern times DIME i.e. diplomacy, information, military and economy is the core to a country's standing in the world.

He also noted that even back in 1965, India boasted about Mig 21s like it is doing today over Rafale fighter jets, we can outgun their Meteor armed Rafales by our PL-15 armed JF-17s, he added.

DIG Security Maqsood Memon also addressed the event and stressed upon the role of law enforcement agencies (LEAs) in countering domestic threats while our armed forces battled foreign aggression from India.

He noted that the failed terrorist attack on Pakistan Stock Exchange, and apprehension of Indian spy Khulbhushan Jadhav reflects Pakistan's resolve and success in tackling both internal and external threats at the same time.

Veteran diplomat and Pakistan's former ambassador to UAE, Libya and Malta Captain (Retd) Dr Jamil Ahmad Khan shed light on the significance of Defence Day as it truly represents and reflect the unmatched courage, determination and spirit of martyrdom of Pakistani troops during 1965 Indo-Pak War.

A Visit to the federal Urdu University

Voice of Sindh visited the Federal Urdu University of Arts, Science and Technology, where are project director Dr Umair Haroon had a one on one meeting with the Vice Chancellor Dr. Arif Zubair and presented him the first addition of our quarterly magazine. He ensured us his full support, once the pandemic will be over.
Open mic Sessions

Our team organized several open mic sessions for the youth, where they can express their hearts and can master in the art of public speaking. We organized open mic sessions on themes such as youm-e-istehsal and tribute to Rahat Indori etc.

Author is a famous TV anchor and head of Youth Mobilization campaign, Voice of Sindh.

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MEDIA AWARDS

COMING SOON